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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany:

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 9. FIRST QUARTER, 1842. Vol. VII.

[From the "Periodical Accounts," &c.]

I. Memoir of sister Anna Elizabeth Kohlmeister, for thirty years a missionary in Labrador, who departed this life at Neusaltz, October 7th, 1838.

[Written in part by herself.]

"I was born at Barby, near Magdeburg, June 17th, 1762. A short illness deprived me of my father, in my fifth year. I was inconsolable for his loss, till some one told me, that I should soon go to our Saviour, and meet him there again; on which, I dried my tears. Indeed, my delicate state of health led every body to think, that I should speedily follow him into eternity. In September, 1766, I removed with my mother and younger sister, to Herrnhut, where I was immediately sent to school. This was a joyful event to me, and I was soon at home with my companions. It was a season of great spiritual blessing in this institution, and I shall never forget what I then enjoyed. We conversed together very frequently about our Saviour, and He was very near to us; so that nothing but sight was wanting. Even in my sleep, methought I saw Him smiling upon us, and blessing us, and showing us his wounded hands and side.

"Early in the year following, I was seized with a dangerous illness, and hoped that my best Friend would take me to Himself: it was his pleasure, however, that I should recover. In 1769, the number of pupils was reduced, and I was sent home to my mother. This occasioned me great distress, and I shed many bitter tears; nor could I reconcile myself to the change for some time, notwithstanding my mother's affectionate admonitions. At length, during a discourse of Brother Gottfried Clemens, to the children, the Lord manifested himself to my heart in such a manner, that I could scarcely refrain from weeping aloud. As soon as the meeting was over, I sought a retired spot, and, pouring out my soul in prayer to

Him, gave myself up to Him as his eternal property. On my 11th birth-day, in this same year, was the jubilee celebration of the commencement of Herrnhut fifty years before; and I had my full share in the distinguished blessings of that day.

"In 1774 a new school of experience opened, and the innate corruption of my nature gradually developed itself. My first enjoyment of the Lord's Supper, in October, 1777, was a time of unspeakable blessing to me; but it was not long before I again fell into a cold and lifeless state of heart. In this mood, all the experiences which I had made of Divine things from my very childhood, seemed to me unreal and delusive. At length, the power to pray returned, and my spirit revived.

"In 1778 my mother gave up housekeeping, and removed into the Widows' House; my sister and myself, at the same time, entering the Sisters' House as inmates. She had struggled hard to provide for her three children, and her fervent prayers for our temporal and eternal welfare, have left an indelible impression on my mind. Once, during a time of great scarcity, when having no more bread in the house, she was laying her distress in prayer before the Lord, there was a knock at the door, and a sister left word, that I was to go for bread to her house; promising, that as long as the scarcity continued, I should receive a large loaf every week. We never could learn the name of the kind donor, whom the Lord thus raised up for the help of the widow and the fatherless in their affliction. After a while, there was a scarcity of work in the choir-house. I turned to the Lord in my distress, and the same hour, Lady Von Scachmann sent for me, and gave me work for several weeks at her house. Ashamed of my unbelief, I shed tears of joy and gratitude; and, from that time, I had never to complain of want of work. I was now comfortably situated with respect to temporals, but my heart was not satisfied. I longed for a full assurance of my salvation; yet every day I had repeated evidence of my sinfulness; and, after many vain endeavors to help myself, I took my refuge to the Friend of the weary and heavy-laden, who comforted and revived me in the most gracious manner."

This was probably the time when our late sister, as she often mentioned with deep emotion, had a striking visitation of grace from the Lord, at a celebration of the Holy Communion with her choir. Previous to its participation, she had expressed to her spiritual adviser her feeling of her utter unworthiness to draw near the Lord's table; on which she received for answer, "Just so are you welcome to our Saviour; to just such souls will He impart his grace." Thus encouraged, she ventured to the house of God; and, choosing the remotest corner, lifted up her soul to the Lord, imploring him to have compassion upon her. She then felt, as though her Saviour stood before her in his suffering form, and said to her, "Thou shalt live! thou art mine!"

"On the 4th of May, 1780," she continues, "I was admitted, with 17 others, into the choir of single sisters, on which occasion, I anew devoted myself to the Lord. But I was often, subsequently, made aware, that if He had not held his hand over me, I should but

too readily have fallen away from Him. I was often employed in the care of little children; and, in 1781, I was engaged for this purpose in the family of Brother and Sister Zetzschwitz. The employment was just what I liked; I was exceedingly fond of the children, and enjoyed in return, their affection, and the confidence of the parents.

"In March, 1793, I received a proposal to enter into the service of the Labrador Mission. It came upon me quite unexpectedly, and the sense of my unfitness for such a post made me resolve to decline it. But on opening my text-book, the words met my eyes, "The Lord said unto Abram, 'Get thee out of thy country, and from thy kindred, unto a land that I will show thee.'" Courage and confidence now filled my heart; I followed the call with alacrity, and, under all the difficulties of the journey, looked up to my faithful heavenly Guide. I set out, April 8th, in company of Brother and Sister Morhardt, for London; whence, after a voyage of eight weeks, we reached Hopedale in safety, July 27th, and, September 13th, I arrived at Okkak, the place of my destination; where I was united in marriage to my dear husband, Brother Benjamin Kohlmeister. We promised our adorable Saviour to live for Him alone; and, in as far as He should by grace enable us, to dedicate soul and body to his service."

Thus far, her own narrative extends. Her surviving partner adds the following:—

"My late happily departed wife told me, that after she had accepted the call to Labrador, several of her friends assured her, that her delicate frame would never stand the climate of that country; which occasioned her no little anxiety, till she was comforted by the conviction, that the Lord would perfect his strength in her weakness. She entered upon the service eleven years prior to the remarkable awakening amongst our Esquimaux; and she often with tears, implored the Lord to pour out his Spirit on these people, dead in sins and trespasses. Her joy was indescribable on witnessing, at length, that universal emotion in the hearts of the Esquimaux, which proved the commencement of a new and brighter era in the history of the mission.

"She had a severe trial in the loss of her only brother, who came out as Missionary to Labrador four years after herself. Hopedale being assigned him as his sphere of labor, she saw him only for a short time, as he passed through Okkak. In 1800 we were called to Hopedale; but circumstances prevented our removal at the time. Shortly after, her brother perished in a violent snow-storm; and, notwithstanding every possible search, no trace of him could ever be discovered. In 1802 we removed to Hopedale; and when we had been there about a month, I was also overtaken by a similar storm, in the same neighborhood where my brother-in-law had been lost, and wandered about for two days, till one of our Esquimaux found me, nearly three leagues from the settlement. The anxiety and distress of my dear wife, in the interval, may be imagined.

"In 1806 we paid a visit to Europe, and spent the winter very agreeably in London. In December of the following year, our only daughter, whom we had shortly before left in the girls' school at Kleinwelke, departed this life. Our youngest son had been called into eternity a year before, at the same place. Besides these, we had still two sons, who were spared to grow up to manhood, but who likewise preceded us into the eternal state. It was a consolation to us under those bereavements, to feel assured that the Lord had taken our dear children into his own security.

"After being much refreshed by visits in several German congregations, we returned to England by way of Denmark and Sweden; the direct route by the Continent being at that time closed. Having spent five months in Christiansfeld and a year in England, we again embarked with renewed vigor for Labrador, and arrived amongst our beloved Esquimaux at Hopedale, July 22d, 1810.

"On leaving Herrnhut, I received a commission from the Mission Board, to undertake as soon as possible after my return, an exploratory visit to the heathen living in the opening of Hudson's Bay. With this object in view, we proceeded with the ship to Okkak, in order to be ready for setting out in the ensuing spring. As it was evident, however, that this long boat-voyage on an unknown coast would necessarily be connected with considerable hardship and some danger, I could not venture to take my wife along with me. Accompanied by a single brother, I set out, June 24th, 1811, and we reached home again in safety on October 4th. During this long absence of fourteen weeks, my wife could receive no tidings of us whatever, and her faith and patience were put to a severe trial. She had to make a similar experience in 1814, when I was commissioned to undertake an exploratory voyage to Cape Chudleigh, in order to fix upon a suitable site for a fourth settlement. The time occupied in this expedition was, indeed, much less than on the former one, being only fifteen days, but it was more hazardous, being undertaken in a small ship's boat. Our party consisted of Brother Stürman, Captain Fraser and myself, besides our rowers. We were driven out to sea by a furious storm, and spent a whole night in imminent danger, being incessantly employed in bailing out the water which dashed into our boat, till we were quite exhausted.

"A still severer trial of her faith and confidence in the Lord awaited her in the year 1816. Having another journey in contemplation in the following spring, I proceeded with the Labrador ship from Okkak to Nain to concert the requisite preparations for this purpose, with Brother Schreiber, the superintendent of the mission. Owing to the stormy weather and the unusual quantity of drift ice, this passage was a very long and tedious one. October 1st, I set out on my return, accompanied by the Brethren Lundberg and Stock, and two Esquimaux families. With a fair wind, the voyage is often made in a day and a half, but it took us seventeen days, during three of which we expected every hour to go to the bottom, and were at last obliged to cut away both our masts.

During this long absence, the anxiety of my wife for my safety was extreme. On the 17th of the month, a baptized Esquimaux entered her room and accosted her :—'Elizabeth, we have been talking about you; you will see your Benjamin no more; for in the gales which have been blowing, it is impossible that they could double Kiglapeit; they are certainly all buried in the sea.' My wife, who called to mind my preservation on that day fourteen years before, replied with confidence, 'I shall see him this very day.' The Esquimaux shook his head and left her. Evening now came on; she went out from time to time to see whether there was any appearance of a boat;—it grew night, and yet none came. Her anxiety was now wound up to the highest pitch, for a calm had set in, and the sea was every where covered with a coat of ice. Bursting into a flood of tears, she turned in prayer to Him who is the only refuge in time of need, and begged that, for the honor of his name, He would not suffer her to be put to shame before the Esquimaux. Presently she heard a musket-shot followed by the joyful cry, 'The boat is coming!' The Esquimaux again made his appearance, exclaiming, 'Elizabeth, great is your faith; your Benjamin comes; forgive me for the anxiety I have caused you!' After much exertion to break through the newly-formed ice, we at length reached home, at ten o'clock, filled with thankfulness to the Lord for his gracious preservation.

"In 1818 we were called to Nain, where I succeeded Brother Schreiber in the superintendance of the mission. But being unable, as old age came on, to bear the severity of the climate, I was obliged to request leave to retire. This was delayed, however, by circumstances till 1824; when, after a mournfully affecting farewell, we left our beloved Labrador for ever. But to her end, my late wife fully participated in the interest which I felt for that mission; and her prayers were constantly joined with mine for its prosperity. On our passage home, we had again the pleasure to become acquainted with many sincere disciples of Christ in our own and other churches, with whom she kept up a correspondence by letter, till her end.

"*January*, 1825, we arrived at Herrnhut, a place dear to her heart, on account of the many blessings which she had enjoyed there from her early childhood, till called to Labrador. Shortly after our arrival, we were appointed to visit the numerous members of the Society in that neighborhood; an occupation in which she rejoiced, as it supplied the loss of her wonted activity amongst the Esquimaux; and she was never weary of accompanying me in my pedestrian circuits through the surrounding villages.

"On our being called, after the Synod of 1825, to the spiritual charge of the married choir in the congregation at Neusaltz, she at once acquiesced in it, much as she would have liked to remain at Herrnhut, and pursue the avocations just described. She faithfully assisted me in the office likewise, till, in 1836, after eleven years' service, we were permitted to retire, at our own request.

"She cordially rejoiced with me, on the awakening which took place at Sagan and Grünberg, in this vicinity; and was particularly

pleased, when we were requested, last spring, to take charge of the society formed in those places. After our return, in Sept., 1838, from a visit of several days in Sagan and Soran, she noted down in her journal, an indisposition which confined me for a short time to to the house, little imagining that her own end was so near. She was seized, soon after, with great lassitude and weakness; and remarked, that this illness was not improbably the forerunner of her dissolution. October 1st, she was confined to her bed by a paralytic affection, which, on the following day deprived her of the power of speech. Her end evidently approaching, the blessing of the Lord was imparted to her, and her soul commended to his hands in fervent prayer. After continuing a few days longer in a slumbering state, her ransomed spirit was permitted on October 7th, to enter into the joy of her Lord, after a pilgrimage of 76 years.

"Thanks be to Him who gave her to me, and spared her for forty-five years, to be the faithful partner of my pilgrimage, and of my humble service in his house! And thanks, heartfelt thanks, be brought Him for all the blessings which He has conferred on us during this lengthened period! He was with us, therefore we lacked no good thing. His patience and long-suffering were our salvation. May He support and comfort me during the solitary remnant of my journey here below; and grant in mercy, that when my last hour shall come, I may experience a translation as gentle and happy as was hers!"

The congregation at Neusaltz join in bearing the same testimony to her character and worth. "She was," they say, "a genuine follower of Jesus, who made it her first concern to love Him, who had become her salvation, with her whole heart and soul; and thus to enjoy the virtue of his merits, the comfort of his death, and the happiness of uninterrupted fellowship with Him. She was a living evidence of the truth, that there is no holier or happier being than a pardoned sinner. It was her delight, to direct others to that fountain of happiness and everlasting consolation, where she herself had found comfort. Nor did she consider there was any merit in so doing; it was from the impulse of her heart, from pure love to the Saviour, and to his dear-bought souls. During the thirteen years, that she had been engaged in the service of this congregation, we can truly say, that she was a faithful, cheerful, and unwearied servant of the Lord. To do good to souls was her delight, and she forgot herself and the infirmities of age, in this blessed employment. No wonder, therefore, that she was universally beloved. Her memory will long remain with us in blessing. And He, whom she confessed before men, will confess her before his holy angels; and admit her, clothed in his righteousness, to stand before Him, and serve Him in his heavenly temple."

[From the "Periodical Accounts," &c.]

II. LABRADOR.

EXTRACT FROM THE DIARY OF HOPEDALE, 1839.

August. Cornelius, one of our former members, came to us, having shot off the half of his right hand, while incautiously drawing the charge from his gun, though he knew the lock was out of repair. Happily he had a companion who took his kayak in tow, or he would scarcely have been able to regain his tent. Our surgical skill was put in requisition, though we felt it somewhat heavily tasked by a wound of so serious a nature. The poor sufferer and his friend had already staunched the blood by the application of tobacco and bear's grease. He seemed to be softened by the accident, and owned that he had deserved it.

About the same time a little girl had the misfortune to fall from a steep rock into the sea. Her playmates had unthinkingly left her alone, without mentioning it to the parents. Happily, however, the father of the child was made aware of the accident in time to save her from a watery grave.

September 1*st.* A vessel touched here from the south, but made no stay, as only two of our Esquimaux went out to them. It seems as if our people begin to perceive, that nothing but mischief results to them from their intercourse with these traders. We were glad to learn that the two other boats' companies of Southlanders, who have, for some years back, pitched their quarters in our neighborhood, did not intend to repeat their visit this autumn.

21*st.* On speaking with our communicants, all of whom were with us on the occasion, except two sisters, a brother thus expressed himself: "I have experienced, that when we follow after things displeasing to the Lord, our conscience is uneasy, and our lives miserable. But now, that, by my Saviour's assistance I am enabled to live more to his mind, I feel much happier." Another said: "Jesus is my only trust; and when I read his word, especially when we meet together in the morning, when separated from our teachers, I find great comfort and refreshment from it.

October 23*d.* Several families repaired to the West Bay, in quest of seals, their former station of Tikkerarsuk, being now frequented by Europeans, whose company they wish to avoid. This will involve the building of new houses; and the giving up of their old ones at Tikkerarsuk, while, at the same time, there is an inferior prospect of success in the fishery.

In *November*, we had an interview with Cornelius, whose mutilated hand had healed, sooner and better than any one could have expected. By means of a curved piece of bone, fastened with straps to the wrist and elbow, he contrives to manage the oar, and has already killed a couple of seals. But there are, alas! no signs of any real change of heart. Diligence, however, does not *always* insure success. One poor Esquimaux, who had toiled hard the whole season, caught only one seal, though some adroit hands have

been known to capture nearly a hundred. And even this, he lost; for having knocked it on the head, and secured it to his kayak, it revived, and threatened to upset him by its desperate plunges, so that he was fain to cut the thong and be quit of his prize.

In the course of the year there were 7 children baptized; 6 persons admitted to the Holy Communion; 5 received into the congregation; and 2 departed this life, besides the carpenter of the Harmony, who was carried off by apoplexy while the ship was in our bay.

The congregation numbered at the close of 1839, 113 baptized adults, and 63 children; making, with 12 persons not belonging, a total of 189; 63 of these are communicants.

January 11*th*, 1840. We again conversed with our communicant members previous to their enjoyment of the Lord's Supper, for the first time this year. Some expressed their gratitnde to the Lord, for the blessing which He had laid on their fishing-nets at West Bay; and their joy at not having gone to Tikkerarsuk, as before time, especially as the mild weather has, for the present, broken up the communication by the ice with this southern station; so that they would have had to forego the privilege they now enjoyed. Adrian remarked, "Whenever we have omitted our family-worship in the morning, I have found the enemy especially active to draw us aside from the one thing needful." Amos observed, "Some years ago I had the misfortune to crush one of my fingers; since then, the nail has grown out, and though I cut it from time to time, the excrescence returns again, and is always in my way. So is it with the corruption in my heart; though I try with all my might to root it out, by the application of Jesus' merits, yet I find it always grow again."

In the winter months, when there is no weather for hunting or fishing, our Esquimaux often occupy themselves with cutting deals for their European houses, which are coming more and more into fashion with them. As long as the severe frost lasts, indeed, their own sod huts are far warmer habitations, being soon snowed up, so that nothing is to be seen of them save a projecting chimney-pipe, or hollow trunk, which answers the same purpose. Should, however, a few days' rain or thaw intervene, as is sometimes the case, the wet soon begins to trickle through the sods in a way which is any thing but comfortable.

March 11*th*. Nessinjak and his wife called at the settlement. On our representing to them, how needful it was, that they should learn to know the Lord our Saviour, who had shed his blood to deliver them from all evil, and make them eternally happy, he excused himself by saying that he was too bad. We rejoined, that Jesus had died for the worst of mankind, and that if he was so bad, there was the greater need for him to be converted; which appeared to make some impression on him.

May 16*th*. The last Esquimaux family quitted us, in order to repair to their provision-places for the spring season. On leaving, one of them said, "I daily see more clearly, that I have no strength

to do any thing of myself. I am like one walking on smooth ice, and have to pray to the Lord to put a leading-string into my hand, that I may not fall."

July 8th. We had the pleasure to see Eugene and Adam, who had been removed from us as children by their parents, return to us from the South with their wives and families, consisting of twelve persons. They declared it to be their sincere desire to remain here, and to seek instruction and nourishment from the Word of God.

J. P. Stock, J. Christ. Beck,
Z. Glitsch, Christ. T. Barsoe.

EXTRACT FROM THE DIARY OF HEBRON, 1839.

October 11th. We called to mind in a day of solemn commemoration the blessings which the Lord had granted us two years ago on this day, when our chapel was set apart for sacred worship, and thanked Him with bowed hearts, for all the mercies which he has since bestowed on us. The festival was enlivened by the baptism, into the death of Jesus, of Ekaluk, a young woman, who received the name Juliana, and by the reception of another young female into the congregation. A cheerful love-feast and thanksgiving meeting closed the solemnities of the day.

Our people were now obliged by the increasing cold, to move into their winter-houses and strike their tents. The covering of the latter, consisting of from twenty to forty seal-skins, sewed together, is generally rolled up, and left hanging on the poles through the winter. Their vacant houses, remaining open from the spring, till their re-occupation in the summer, get a thorough cleansing by the rains, if they do not, indeed, fall in, as was the case with two of them this summer; for but little pains, in general, are taken with their construction.

Our Esquimaux usually leave us for their provision-places immediately after the congregation anniversary, but they were this year detained till the 22d by violent storms. This enabled them to partake with us once more of the Holy Communion, on the 19th. The devotion and reverence with which the Esquimaux regard this sacred ordinance, is truly edifying. Most of them clothe themselves in white for the occasion.

A widow recently come from among the heathen, brought her little daughter to us one day to be reproved for stealing; a request with which we readily complied, being pleased to see the faithfulness of this stranger in so important a concern. Would that those who have for years enjoyed the benefit of God's word, were all equally intent on training their children in the nurture and admonition of the Lord!

Attugunna, an unbaptized widow, stated a circumstance, which proves, that the good seed does not always fall in vain upon the hearts of the heathen, who visit us from time to time. She said, "While I was yet among the heathen, my mother, whom I dearly loved, begged me often before she died, to turn to Jesus, and to join the believers, that I might be instructed in God's word."

November 16*th*. We partook of the Holy Communion with the few Esquimaux left on the place, fourteen in all. At the previous speaking, a widow sister remarked, "My desire for this blessed feast is great, for I am more and more sensible of my need. I am unworthy that the Lord should look upon me, for I often grieve Him by my hasty words, and have Him not always before my eyes. But He is faithful, and does not leave me. Most of my days here below on earth, I know, are already spent. Oh, might I be received by Him in mercy, when the hour of my departure arrives!"

The cold being severe, and no snow having yet fallen, we were put to much inconvenience in procuring water, which had to be fetched from a distance; while, at the same time, we could not use a sledge for the purpose.

The bay of Hebron is not well adapted for fishing in the latter part of the year, being exposed to the strong winds then prevalent. Two men, however, who had not been able to reach their usual station, made trial of it this season, and we had the pleasure to see them now and then bringing a prize to land: young and old flock together on such occasions, to claim their share in the spoil. The head, the skin, and the blubber, fall to the captor, and the rest is divided amongst the company present Were it not for this praiseworthy custom, the aged and infirm would often be exposed to want, if not to absolute famine.

December 2*d*. We commenced school with the few children we could muster; and some of our people from the out-places having come in, the public preaching could be again held, on the 8th, after an interruption of several weeks. On the 16th and 17th of the month, we had the joy to see the remainder arrive from Nulliak, where they had taken 390 seals in nets; and the meetings could now go on in their regular order throughout the winter.

At the close of the year 1839, the congregation at Hebron consisted of 155 persons, amongst whom were 56 communicants. These, with the addition of 12 candidates for baptism, and new people, make a total of 167.

January 10*th*, 1840. We had a visit from old Atataksoak, who had not called on us for two years before. He still lives at the extremity of the Great Kangertlualuksoak Bay, an inlet connected with Hudson's Bay, and spends his time in the woods both winter and summer, hunting rein-deer with his people.

February 11*th*. We had an unexpected pleasure. A party of heathen from Sæglek being with us on a visit, Sæglujak, one of their number came to us, and declared his wish to be converted to Jesus, who, he said, had called him, so that it was his intention to move to Hebron. We assured him that we should receive him gladly, and he came hither accordingly, on the 17th, with his wife and four children. We had often before endeavored to win him over to the truth, but in vain. Indeed, his rude and violent bearing had not unfrequently annoyed us on his former visits, but he was now modest and retiring in his behavior.

Encouraged by this incident, we resolved to pay a visit to Sæglek, in order to stir up the heathen in that quarter, to greater earnest-

ness in seeking the one thing needful. Accordingly, the Brethren Kruth and Vollprecht set out early on the 19th February. After penetrating the recess of an inlet which opened about half a league to the N. W. of Hebron, they pursued their journey for some hours overland to the N. E., till they reached the upper end of Sæglek Bay. Hence, a row of two hours brought them at noon to Sæglek. Here they were received with loud demonstrations of joy by the Esquimaux, who, on learning the object of their visit, immediately fell to work and built them a large snow-house. Sæglek is an island about ten miles distant from the outlet of the bay, and is inhabited at present by about forty people, occupying two winter-houses. Being sheltered from the wind, this bay is exceedingly well adapted for seal-catching, though last autumn's fishery had not turned out so successful as usual. When the snow-house was completed, our brethren invited the people to assemble in front of their houses, and young and old soon gathered together, the men sitting on their sledges, and the women standing behind. They then read to them some portion of the history of our Saviour's passion, and exhorted them in a short address, to attend to the welfare of their immortal souls, and turn to the Lord Jesus. The same subject was renewed, in the conversation which our brethren had with them subsequently, in their houses. Some appeared inclined to listen to their admonitions, while others roundly declared, that they would not be converted, the thing being quite impossible. An old woman, who seemed to be tottering on the brink of the grave, was advised to pray to Jesus for the deliverance of her soul, as death was near at hand. "Oh!" answered she, "death is a gloomy thing; it is not good to die." She was told, that if she believed in Jesus, she would be enabled to welcome the approach of death. One of the houses, that of Joas, attracted attention for its neat and cleanly appearance; the floor was boarded with narrow planks. Our brethren reached home soon after 1 P. M. the next day.

Our gratitude to God was excited by the new life which appeared amongst our candidates for holy baptism, at the individual speaking; and three of their number were made partakers of this privilege on Sunday, the 23d. One was a widow, named Arnasuk, who came hither from the North some years ago, and who has been long kept back by unbelieving fears, till she has at length been freed from her despondency, and enabled to derive comfort from her Saviour's merits. Malline, her daughter, and Akkaksiak, a single woman, were the other candidates. They received respectively, the names of Regina, Clara, and Bertha. Regina's daughter, a child of four years of age, was next baptized into the death of Jesus, and knelt down with great composure for the purpose. Her mother stated, that the child had often expressed her desire to be washed in the blood of Jesus.

On speaking with our communicants, previous to the celebration of the Lord's Supper, on March 7th, we were cheered by many proofs of the Holy Spirit's convincing and sanctifying work upon their hearts. One said, "My desire towards the Lord remains

unchanged. I should never be able to stand before Him, had I nothing but fine words, while I did evil in his sight."

March 15th. Our Brother Henry was laid up with a dangerous attack of illness, which the Holy Spirit made use of, to give him so deep an insight into his lost condition, that he was plunged into the greatest distress of mind. In this condition, he begged Brother Morhardt to visit him, when the following conversation took place:

Henry. "I wished to see you, because I know not whether I shall live or die, and my sins are many, and I cannot get rid of them. Oh! I have sinned fearfully against my God and Saviour."

Brother M. "Whether you are for life or for death, you must turn to Jesus alone, and beg Him to deliver you from all your sins, that you may know Him as your Saviour and Redeemer."

Henry. "Yes! He was wounded for me, though I have sinned so greatly. He is my only Saviour; none but He can deliver me. Oh! that He would have mercy on me, and take away my sins by his blood; for, with them, I cannot stand before God." He was reminded of the comforting assurance, that the blood of Jesus Christ cleanseth us from all sin.

Henry's penitence was made the means of rousing the conscience of his brother, who lived with him. "My heart too," said he, "must be changed; hitherto I have served Satan only."

April. We were glad to perceive an increasing desire amongst our young people, to be freed from the servitude of sin and Satan. They spoke to us with the greatest open-heartedness of the sins of which they had been guilty, and the corruptions which they felt within. One of their number said, "I do nothing that is good, but sin daily, and thereby grieve the Lord. I intend well, but cannot do it. With all my heart, I long to be freed from sin, and to have my soul arrayed in clean garments." Another said, with many tears, "It is not well with me; I am like a dog, and serve Satan, and often forget the welfare of my soul. Of late, however, having constantly prayed for help to Jesus, it has gone better."

The meetings on *Easter-Monday* were numerously attended, for which the fine mild weather afforded every facility. Attugunna was baptized on this occasion by the name of Judith, and the presence of God our Saviour was powerfully felt. We confidently believe, that He will hear our prayers in her behalf, and preserve her to the end, in mercy.

On *Easter-Monday*, two youths, Cleophas and Antony, were received into the congregation. During the love-feast in the afternoon, Brother Renatus, our newly-appointed national assistant, addressed the assembly as follows:—"We are all most thankful, that we have had teachers sent us, and been instructed in God's word. It is not impossible to live to our Redeemer's pleasure, and renounce the works of Satan; for He has procured for us strength so to do. We will not forget the word of Jesus' sufferings, which we have heard in the past week, but seek to keep them in our hearts." At the close of the love-feast, we admonished them to watch faithfully over their hearts, during the approaching period of

their dispersion, and to pray daily for preserving grace. In the evening, the 14 persons who had been admitted to church-privileges since last Easter, presented themselves once more in a solemn meeting before the Lord, and were commended in prayer to his future care and guidance.

Towards the end of the month, we had frequent visits from the heathen at Sæglek, who came driven by hunger to beg for food. Amongst these was Serpalunna, who left us some years ago, having been a great pest to our people by his daring thefts. He now came with a young wife and child, and promised to turn in truth to Jesus, and to have done with all his evil practices. Br. Wilhadus being willing to admit him as an inmate, we consented to let him remain on trial, earnestly praying that this poor drudge of Satan may, by God's wonder-working power, be formed into a new creature, rejoicing to show forth his Deliverer's praises. What he once was, will sufficiently appear from one single incident of his early days, which he related to us himself. When he was just entering upon manhood, a severe famine put the female part of the family to great straits, and by way of relieving these, he stabbed his little sister to the heart, a child not two years old, and buried her in the snow.

May 1*st.* Henry, who has been mentioned above, departed this life very happily, after a painful illness. He joined the congregation at Okkak in 1823, impelled in the first instance by hunger. His course was not without its deviations, but he soon acknowledged his faults, when admonished, and testified his contrition for them. Being an indifferent provider, he was poorly off in temporals. He has left a widow and six children.

On the *5th,* two heathen from Killinek, (Cape Chudleigh,) who came hither to trade, afforded us much pleasure by their modest and friendly behavior, and the attention which they paid while we spoke to them of Jesus, the sinner's Friend.

August 3*d.* Another party visited us from Sæglek, one of whom, named Nakappink, a man of pleasing manners, said, "I believe I shall yet be converted to Jesus, for this last winter I dreamt that I came to you, and found a great door open, through which I entered. My relations, too, have the same thoughts, so that we shall very likely all come together."

Umiaksuit ! the Ship ! was the cry which roused us from our sleep on the morning of *August* 18*th,* when two Esquimaux brought us our letters from Hopedale, where the vessel had arrived on the 6th, and we felt once more, after a year's exclusion, as if we had entered upon a new state of existence.

JOHN L. MORHARDT, JON. MENTZEL,
FRED. KRUTH, J. T. VOLLPRECHT.

[From the "Periodical Accounts," &c.]

III. SOUTH AFRICA.

THE afflictive intelligence, which it was our mournful duty to communicate, in the last number of this journal, will have prepared our readers to expect a temporary failure of the abundant supply of

information, from this extensive field, which we have been hitherto enabled to lay before them. One letter from Brother Teutsch, who has undertaken for a season to administer the concerns of the important office left vacant by Brother Hallbeck's removal, is all that has lately come to hand; and of this we proceed to give extracts. They will be found sufficiently comprehensive in character, and full of interesting details concerning the progress of the work committed to our Church in South Africa. The accounts from Enon are again such as to cause disquietude, owing to the prevalence of drought and disease; but from the other stations, the intelligence is, on the whole, cheering and satisfactory.

FROM BROTHER L. TEUTSCH.

"*Genadendal, January 28th*, 1841.

"Dear Brother,—My letter of the 1st of December last is perhaps by this time in your hands. The intelligence which it conveyed to you, of the departure of our dear Brother Hallbeck, will doubtless have proved as unexpected as mournful; and this consideration alone, that the stroke was from the hand of the Lord, will be able to bring peace and comfort to your heart.

"I will now do my best, to acknowledge your last letters, addressed to my lamented predecessor, and one which I had myself the pleasure to receive from you a few days ago. In reply to your inquiries respecting Enon; I have to inform you, that at a recent meeting of our Helpers'-conference, it was resolved to give Brother Lemmertz permission, to draw more largely than he has hitherto done upon our fund for the relief of distressed Hottentots, especially now, that, in addition to other providential visitations, the inhabitants of that settlement are suffering severely from the small-pox. We shall do all in our power, you may be assured, to maintain that interesting station; and we cherish a lively hope, that the Lord will vouchsafe his blessing to the faithful and persevering efforts of Brother Lemmertz to promote its well-being. According to the latest accounts received from him, the small-pox continued very prevalent: nearly one-half of the population had been attacked by the disease: the adults suffered severely, the children were but slightly affected: seven adults and only one child had already departed this life. As vaccination had been generally resorted to, it would appear, as if the matter was not of the best quality. The children who had been recently vaccinated, if attacked by the small-pox, soon recovered; but the majority remained free from the infection.

"The Witte river had ceased to flow, and there was consequently no means of irrigating the gardens. May the Lord hear and answer the general cry for rain, which ascends from the distressed population! At the close of the year 1840, the number of inhabitants was 327: 24 less than at the end of 1839.

"Brother Nauhaus, at Clarkson, informs me, that the brethren and sisters there are well, and that the church was consecrated December 12th; his report is well calculated to awaken feelings of heartfelt gratitude and praise. Shortly before the day of consecra-

tion, Brother and Sister Nauhaus conversed with all the inhabitants of the place. Of this *speaking*, (as it is termed,) he gives the following account:—'The many contrite tears shed by the poor people on this occasion, the deep feeling they manifested of the depravity of their nature, their ardent aspirations for grace, their joy in believing, and their confirmed desire, henceforth to live not unto themselves, but unto Him which died for them and rose again, were clear proofs, that the Lord has kindled a fire among them which all the powers of Satan and of Hell shall not be able to quench." This relates to the Fingoes; but the Hottentots and liberated slaves are likewise eager to press forward, and their walk confirms what their lips declare, as to the grace they have received. A Fingoe captain acknowledged his spiritual blindness with many tears; adding, that he felt how Jesus loved him, and was seeking his soul; that he had devoted himself entirely to Him, wishing to be closely united to Him. He then said: 'My Saviour has not only purchased me with his blood, but in the days of my ignorance and misery, He shewed himself an Almighty Redeemer in me, and subdued my desperately wicked heart; now I sincerely desire to cleave to Him, and I believe He will keep me, so that the powers of darkness shall not be able to separate me from Him.' O how glorious are such testimonies to the unction and power, with which our Saviour accompanies the preached Word; and how encouraging to his servants, thus to see that their labor is not in vain in the Lord! 'On the day of consecration,' Brother Nauhaus adds, 39 persons were admitted candidates for baptism, 33 of them Fingoes; 11 were baptized, 7 of whom were of that tribe; 2 Fingoe women became candidates for the Lord's Supper: thus, 52 advanced in church-privileges. The weather on the 12th, was beautiful; the Fingoes flocked to church from all quarters. The first meeting was at 8 A. M., the second at 9, in the Fingoe language, and at 10, was the baptism of the 11 adults mentioned above. At 2 P. M. the new candidates were instructed and addressed. At 3 was a love-feast for all who had been engaged in the building of this house of God; in the evening was a singing-meeting. It was a day which the Lord had made. We seemed as conscious of his presence with us, as if he had been visible in the midst of us.'

"In the course of the year 1840, 108 persons were admitted at Clarkson, as candidates for baptism, of whom 84 were Fingoes; 17 adults and 6 children received that sacred rite, of whom 13 were Fingoes; and 3 of the same nation became candidates for the Holy Communion. At the close of the year, the congregation consisted of 4 communicants, 14 baptized adults, and 33 candidates for baptism. To these are to be added, 10 baptized children and 81 new people, making a total of 138 persons; 21 more than the year before. There are besides, living, scattered in the neighboring district, 64 Fingoes under Christian instruction, of whom 7 are baptized. On the whole, we have cause to rejoice over the souls committed to our charge."

"At Elim, the brethren and sisters are well, and their labors,

which they are enabled to prosecute with great cheerfulness and diligence, are evidently not in vain in the Lord. The number of inhabitants of that place has increased to 715.

"On the 20th of December, the day on which we left our dear Groenekloof, the Mission-family was enjoying good health. Brother and Sister Lehman have undertaken the charge of the various concerns we had to administer, and we are assured, will attend to them faithfully, as long as our services are required here. I need not say to you, that we shall be most happy to be permitted to return to our post at that settlement, the inhabitants of which have become very dear to us. Of the little flock at Wittezand, we continue to receive cheering accounts.

"Sister Fritsch remains a great sufferer at Hemel-en-aarde, and is unable at present to leave her bed. Brother Fritsch is well. Not long ago, I received a very friendly letter from the Colonial Secretary at Cape Town, expressing in the name of the Governor, the deep and unfeigned sorrow which the departure of Brother Hallbeck had occasioned, and appointing me the acting superintendent of the Leper Institution. I was there shortly after New-Year's day, and closed the year's accounts.

"In our large congregation at Genadendal, there is much to be done, as you may readily believe. Early in the present month, Br. and Sr. Sonderman spoke with the members of the congregation in two divisions, and expressed themselves much encouraged and edified, by the general tenor of the conversation which had taken place: 23 persons were subsequently appointed to receive holy baptism, 10 to be received into the congregation, and 15 to be confirmed; likewise 21 to be re-admitted to the privileges of the church. Our flock is, indeed, increased beyond all our expectations, and we feel painfully our inability to tend and feed, and our want of wisdom to instruct aright, such a multitude of souls, in every state of Christian experience. But the Lord has hired us for the work which we are called to perform, and we know that his grace will be sufficient for us, and his strength is made perfect in weakness. Our Redeemer is to see the travail of his soul and to be satisfied, also, in this once benighted land. Even at our daily evening-services, our church is filled with people, and on Sundays and church-festivals, service is held both in the church and the school-house.

"At Kopjes-kasteel, where I lately spent a Sunday, there continue to be overflowing auditories. The chapel was nearly finished, and in February, it was hoped, that it would be ready for Divine service.

"Brother Theod. Küster had a serious attack of illness, soon after his arrival at Shiloh, but was almost quite recovered, according to the last letters from that place, of December 25th. Sister Bonatz was likewise convalescent after her confinement with a still-born son. We pray the Lord to comfort and support her and her dear husband, whose domestic trials have been neither few nor slight. Brother and Sister Stoltz had been rejoiced by the birth of a healthy daughter, and the mother was doing well. At the close of 1840, the congregation at Genadendal consisted of 693 communicants,

377 baptized and received adults, 413 baptized children, 223 candidates for baptism, and 481 new people. Total, 2187; 174 more than last year. Once more permit me to commend myself, my dear wife, and all our fellow-servants at this station, to your faithful remembrance at the throne of grace. We feel that we stand in need of your intercessions."

[From the "Periodical Accounts," &c.]

IV. NORTH AMERICAN INDIANS.

REPORT OF THE CONCLUDING MISSIONARY LABORS OF THE BRETHREN AMONGST THE CHEROKEES EAST OF THE MISSISSIPPI, AND THE REMOVAL OF THE MISSION TO THE ARKANSAS TERRITORY, IN THE YEARS 1838 AND 1839.

January 1*st.* Brother Miles Vogler visited the party of Cherokee brethren and sisters, who had encamped for the winter, about 40 miles from Brainerd. Their quarters presented a striking appearance, when lighted up by the watch-fires. He preached in the evening to a number of attentive hearers.

On a third visit, *March 5th*, understanding that they purposed breaking up their encampment, and prosecuting their journey in a few weeks, he took leave of them, assuring them, that if it were the will of God, he was perfectly willing to follow them to the Far West, and renew his labors among them. They set out for the Arkansas on the 24th.

April 4th. Brother Vogler repaired to Salem, by invitation of the Provincial Conference, and was joined on his return by the Brethren Rüde and Ren. Schmidt, the latter of whom, having previously labored among the Cherokees, was willing to assist the mission in its present state of change and difficulty.

"After a pleasant journey of eleven days," the Missionaries write, "we arrived May 18th, at Brother George Hicks's, where we met with a cordial welcome. There are still 20 adults of our dispersed congregation living in this neighborhood."

Sunday 20th. We had Divine service in the house of Sister Lydia Chisholm. Brother Schmidt expressed the pleasure he felt, in again addressing so numerous an Indian congregation, after a ten years' absence, and preached from 1 John, iii. 16: "Hereby know we the love of God, in that he laid down his life for us." Brother G. Hicks acted as interpreter.

On the 28*th*, we set out on a visit to Spring-place and Oochgelogy. The former village we reached the same evening, but every thing had undergone so sad a change, that Brother Schmidt, who had lived there eight years, could scarcely recognize it. In the fort erected to assist in the compulsory removal of the Indians, were 200 of them under a guard of soldiers, including some members of our congregation from the Connessauya. Our feelings may be more readily imagined than described, on seeing this spot, once the peaceful scene of our missionary labors, and the seat of a con-

gregation of believers, now transformed into a theatre of violence and sinful riot, where Satan reigns without control.

On the evening of the 29*th*, we arrived at Oochgelogy, where we immediately sought out the grave of the venerable Gambold, and clearing it of the brushwood by which it was overgrown, laid down the tomb-stone which we had brought from Salem, and fenced round the resting-place of this faithful evangelist. We reached Brainerd on the 31st, where we were welcomed in much love by the missionary family. Towards evening, a detachment of soldiers arrived with 200 Cherokees, whom they had driven through the deep Chickamauga. It was lamentable to see the poor Indians, with their women and children, their sick and aged, arriving in this drenched condition; the worthy missionaries, the Buttricks, exerted themselves to the utmost, to render them every assistance during their stay.

Within a few weeks, upwards of 5000 of this poor harassed tribe were collected from the borders of North-Carolina and Tennessee, and driven to the different forts. So harshly was the order executed, that no time was allowed them to take away their property, and they had the mortification to see their white neighbors, wrangling with each other for the possession of their cattle. The patience with which they bore all this, is to be ascribed in part to the discretion of their chiefs, who advised them from the beginning, to submit to any injustice from the whites, rather than resort to defensive measures. At the same time it cannot be doubted, that the influence of the gospel has had no small share in producing this desirable effect.

June 13*th*. Brother Hicks paid a visit to the place, where the Agents of the United States transact their business, and had the pleasure to meet there the Head Chief of the Cherokee nation, John Ross, whose return from Washington has been so long and ardently desired. Great was the joy of the poor Cherokees to see their beloved chief once more amongst them, and thousands pressed to bid him welcome. By his means, an agreement was made with Gen. Scott, that no further steps should be taken at present for the removal of the Indians, but that early in September they should proceed on their journey, in separate divisions, under the guidance of their own chiefs. In the interim, they were allowed to disperse themselves in smaller parties, wherever they could meet with good springs and a salubrious air. This measure was the more necessary as various diseases, especially the dysentery, were rife in the crowded forts, and had proved fatal to very many, no fewer than 100 having been carried off within three weeks by the latter epidemic, at the Agency alone. For the rest, the whole nation are provisioned for the time being, at the expense of Government, so that they suffer no want.

August 3*d*. Brother Schmidt visited an encampment about six miles distant. He was welcomed by Brother Samuel and his family, who had pitched their tent under some lofty oaks. There was a fire burning opposite the entrance, to keep off the musquitoes, at which the patriarch lights his calumet, and on which the provisions

of the family are boiled in a huge kettle, that is suspended over it both day and night. From this not only the members of the family, but every visiter, helps himself by means of a wooden spoon hanging from an adjacent tree.

"Scarcely had I arrived," reports Brother Schmidt, "when several of our people, and many of my former acquaintances flocked round me, and testified their lively joy on seeing me once more. After I had rested awhile, Brother Samuel blew a horn, as a signal that the meeting was about to begin, on which a great number of Indians assembled under the verdant canopy of overhanging branches, and I directed them in English, to the Lamb of God. Brother Samuel then held a long discourse in the Indian language, and closed with prayer. The singing was lively and harmonious, and they behaved with great devotion. I felt quite at home amongst them, regretting only the want of an interpreter, which limited my intercourse with them. I had afterwards to go round to every tent to see their children, and say a word to them, so that it was late before I could set out for home."

On the 31*st*, the first division put itself in motion for the Arkansas, under the chief Hare. Brother Hicks being at the same time nominated to take charge of another detachment of a thousand, we resolved to set out likewise for the West, as soon as possible.

September 16*th*. Brother Schmidt held the public service, and thus closed the thirty-eight years' labor of the brethren among the Cherokees east of the Mississippi. He thanked the Lord for the blessing, which he has laid upon our past efforts for the welfare of this tribe, and commended himself, his fellow-laborers, and the Indian flock, to his gracious protection, till we should meet again.

The 17*th* was the day of our setting out on our journey to the Far West, a period to which our thoughts had been anxiously directed, ever since we left North-Carolina in the preceding May.

On the 19*th*, we came up with the first division of the emigrants, to which our friend Dr. Butler was attached as physician. Next day, we pursued our route along the fruitful and well-cultivated valley of the Sequatchy, the verdant beauties of which we then exchanged for the romantic scenes of the Cumberland mountains. A rugged ascent of an hour and a half, with a high wall of rock on one side, and a deep abyss on the other, for some part of the way, led us to a long level tract parched up by continued drought, succeeded by another ridge, from whence we caught the last glimpse of the mountain peaks of East Tennessee and North-Carolina, on the distant horizon. On the 21st, we had precipices on both sides our stony pathway, and the declivity of the mountain was so steep, that it seemed scarcely possible for our vehicle to be got down in safety. The difficulties, however, were happily surmounted, and bidding adieu to Middle Tennessee, we entered on a wholly different region, studded with groups of beech, oak and poplar. Crossing a powerful tributary of Cumberland River, we proceeded over a hilly, woody district to the flourishing little town of Minville. Here, a sandy soil predominates, and the trees disappear; but rich plantations, and corn and meadow-lands, with large herds of cattle, are

not wanting. The buildings are principally log-houses, ensconced among the trees, and their owners are in tolerable circumstances. On the 22d, we proceeded with a good road through a pleasant country, till morn, when we reached a narrow and precipitous mountain-ridge, overgrown with magnificent acacias, chesnuts, beeches, and other trees, whose trunks were, some of them, from five to six feet in diameter. Crossing and re-crossing the same stream four times, a rougher road brought us to comfortable quarters, where we rested over the Sunday. At a Methodist camp-meeting in the adjoining wood, we heard two sermons, and employed the rest of the day in reading.

On the 24*th*, our road lay through forests of oak and cedar, which opened in the following day, upon a delightful country, sprinkled with white-washed cottages, with Nashville, the county town, in the distance; the smoke of whose numerous foundries greeted us long before we reached it. A large bridge crosses Cumberland River at one end of the town, and a ladies' school terminates the other extremity. Besides the University buildings, and the hotels, several handsome churches, one of them Roman Catholic, strike the eye. We visited a former inhabitant of Salem, and in the evening, went to see a sulphur spring near the bank of the river. On the 28th, we crossed the boundary into Kentucky, and passed by several villages surrounded by land in excellent cultivation, yielding from 80 to 100 bushels of Indian corn per acre.

October 3*d*, we reached the Ohio, across which we were ferried in a steam-boat, after passing nearly a mile on the sands, before we came to the channel of the river, the water being very low at the time. The southern part of Illinois, in which State we now were, presents a wretched contrast to the fertility of Kentucky. Golconda was the name of an insignificant village, the first place which we reached in this State. At Jonesborough, a more considerable village, we met, on the 5th, with an Hungarian, who speaks several languages with fluency, and who had the superintendence of a railway which was to be laid down in this part of Illinois. We had driven only a few miles on the 6th, when we came to the low, but rich alluvial tract which borders the Mississippi, and whose marshes are highly prejudicial to health. Several of these we crossed by miserable bridges, and in about five hours, reached the bank of this majestic river. It took the boatmen a quarter of an hour's hard rowing to transport us across the stream, above two miles in breadth. We met with comfortable lodgings on the 8th, with a farmer, who had been brought up amongst the German inhabitants of Pennsylvania. He praised the fruitfulness of the soil in Missouri, but complained of the want of civilized society, and of opportunities of education for his children; so that he had come to the determination of selling his farm and returning home. The population of this district is chiefly of German origin.

That part of Missouri which we traversed on the 12th, is an undulating country, the hills rocky and barren, except of pasturage, but containing within rich mines of lead ore. At one of the largest of these mines, called Courtois, we saw a busy throng of laborers,

of various nations, Irish, German, and French, of the lowest class, and addicted to drunkenness and other vices, though with some honorable exceptions. The valleys are fertile, and well watered by numerous rivulets from the hills, and the brooks abound with fish. Hence, a good road through a rocky and romantic country, brought us to our night's quarters, in a deep glen shut in on all sides by lofty mountains. Next day, we came to Massy's iron-works, where a fine stream, with a fall of fifty feet over perpendicular rocks, turns two hammers, a smelting-mill, and a saw and corn mill. Shortly after, we reached our quarters for the night, where we remained over Sunday the 14th.

Here we saw the first *prairie*, part of which was under cultivation, the sods being turned up by the plough, and the land sown with Indian corn, which requires no further trouble. This part of Missouri is excellently adapted for cattle, the grass growing very luxuriantly in the valleys, and the hills also affording good pasturage, when the lower grounds are brought under tillage. Two or three days' journey further, the country assumed a wilder aspect, and abounds, as we were informed, with elks, deer, hares, pheasants, prairie-fowl, and other game. Wild beasts are likewise numerous, such as bears, panthers, wolves, wild cats, foxes, opossums, &c. Wild honey is plentiful in the woods, and the waters yield a superfluity of fish. Many of the settlers subsist almost entirely on the produce of the chace, cultivating nothing but a little maize. A lucrative trade is carried on with the skins of their game, but the greater part of the flesh is abandoned to the wolves, which are so numerous, that the State pays two dollars a head to get rid of them.

On the 20*th*, we drove through a prairie about six miles long, and two broad, already overgrown in part, by nut-trees, as is commonly the case after they have been depastured for several years together. Larger shrubs and trees succeed, so that the prairie is at length transformed into a forest. Numerous little settlements here adorned the landscape. The houses are commonly built beneath clumps of trees, and the plot of cultivated land stretches into the prairie. Night overtook us, ere we had crossed a second prairie, but a friendly light glimmering through the wood, directed us to the dwelling of two brothers, from whom we met with a hospitable reception. Before retiring to rest, we united in singing and prayer; and still later, we heard the negroes of the household at their devotions.

On the 24*th*, after a journey of 362 miles across Missouri, we entered the State of Arkansas. Next day, after traversing a thinly peopled district, and admiring the hillocks, four or five feet high, thrown up by the prairie-dog, we reached Fayetteville after nightfall. In the morning, the imposing appearance of the streets and building agreeably surprised us. Here, at the extreme limit of the United States, we met with several European emigrants, who are comfortably settled. Clever mechanics may soon earn a competency here. Our ostler was a Dane, of good character, and had some acquaintance with Christiansfeld. As these settlers will be

our nearest white neighbors we were glad to see, in the various school-houses and chapels which we passed on our next day's route, cheering traces of mental and religious culture. At night, we were indebted for a lodging to the hospitality of a Presbyterian family, the venerable head of which was on friendly terms with the Cherokees, whose boundary was only four leagues distant.

On the 27*th*, we rose with the joyful certainty that we should this day reach the land of our destination, and resumed our journey in good spirits. A walnut tree on the road, which we measured, was fourteen feet in girth. At length, after a six weeks' prosperous journey of 800 miles, we arrived, by the blessing of God, in safety in the Cherokee territory. Our first business was to seek out our Indian brethren and sisters, both those who had arrived last spring, and those who had been settled here for several years. We understood that a number of them resided on the borders of a large prairie, in the neighborhood of Young Wolf; an Indian Methodist preacher highly respected by his countrymen, and a warm friend to our Mission. Our people had attended his meetings, and he had shewn great kindness to them, in cases of sickness. All that we could learn, however, as to his residence, was, that it was some seven or eight leagues farther. Towards evening, we arrived at a public-house kept by an Indian woman of the name of Webber, of the Presbyterian persuasion, whom we found extremely civil and obliging. A young Indian coming in and seating himself by the fire, eyed us very attentively, on which Brother Schmidt asked him his name. "I am called," he replied, "Thomas Oaty;" and rising up and holding out his hand, he continued: "Now I know you,—you were my teacher at Spring-place." This unexpected rencontre was exceedingly agreeable to both parties, and at the same time supplied us with the guide whom we so much wanted. Next day he brought us to the house of his elder brother, Stand Oaty, who was lying ill of a fever, when the unexpected entrance of his former teacher had such a happy effect on his frame, that the fever at once left him, and he ate and slept as well as ever. We spent the evening in pleasant conversation with them and their aged father, dear old Christian David, and their two sisters, all overjoyed that teachers had again been sent to them.

On the 29*th*, we went on to Parkhill, a station of the American Missionary Society, the establishment consisted of the Rev. Mr. Worcester, and his family, Elias Boudinot, a son of Christian David, as translator, and his son-in-law, Wheeler, as printer. They received us with the greatest kindness, and begged us to regard ourselves as part of the family, till we had a roof of our own. Scarcely had we arrived, when a daughter of Young Wolf called on business, by whom we sent word to her father, that we purposed visiting him on the morrow. It was arranged that Elias Boudinot should accompany us thither. We were truly thankful to hear from various quarters of the exemplary conduct of our Indian brethren and sisters. Thus, amongst others, General Arbuckle, the commanding officer at Fort Gibson, publicly declared. that if there

were any true Christians amongst the Cherokees, whose walk was worthy of the gospel, they were undoubtedly those under the care of the Brethren.

On the 30*th*, we set out, according to our arrangement, to Young Wolf's, two leagues distant. Our road lay through an extensive prairie: the land in these natural meadows is a loose black soil of particular goodness, and covered with a luxuriant growth of grass, flowers, strawberries, &c., which form a splendid sight in the spring. The strawberries, especially, are so abundant, that whole acres are covered with a red carpet of them. Wood of considerable size grows on the heights which bound these prairies, some of which are from five to eight leagues in length by two to three in breadth. Young Wolf expressed his pleasure at our arrival, and took us after dinner to the district which our people have hitherto inhabited, between three and four leagues from his residence; but it now appeared, that in the preceding week only, they had removed six leagues farther to the Barren Fork of Illinois, on account of the fevers which had prevailed in their former quarters. The small-pox, too, had made its appearance in the district; and whole tribes of Indians having been exterminated by this plague, they naturally regard it with peculiar dread. One family, however, still remained behind, by means of whom we sent word to the rest, to meet us at Young Wolf's on the following Sunday. On November 4th, accordingly, many of them assembled, and Brother Vogler preached from Rom. i. 16: "I am not ashamed of the gospel of Christ," &c. Young Wolf acted as interpreter, and Brother Schmidt closed with prayer.

After taking an affectionate farewell of Young Wolf and his family, we set out on the 5th for the Barren Fork of Illinois, a branch of the Arkansas, where our Indians have settled on a tract of about ten miles in length. We found them assembled in the tent of Brother Nicholas Ignatius. After a cordial greeting from ourselves and the Directing Board at Salem, we entered into conversation with them on their plans for the future, assuring them, that, if they intended to remain here, we would at once locate ourselves amongst them. They told us in reply, that they had already fixed upon a central spot for a mission-settlement; and, as it was desirable to secure a habitation before the approach of winter, we resolved to repair to the place without delay. We lodged for the night with Sister Hicks, the widow of the well-known William Abraham Hicks, who in the latter years of his life fell away from his profession of religion. After his death she removed hither to the West with her large family of chiefly young children, assisted only by her son Abijah, and is now in comfortable circumstances. Her eldest son had come to a violent end. "But," said she, "in all my distress I turned to the Lord, and he not only comforted me, but by means of these heavy trials drew me nearer to himself. Thus has he preserved his feeble child to this hour. He is my only confidence." She expressed her thankfulness to the Lord, at the prospect of having the means of grace, and of instruction for her children and grand-children again brought near to her.

On the 6*th*, Brother Alexander Saunders rode with us to view the spot already mentioned. It was a small estate, on a dry and open eminence, with mountains in the distance covered in part with pines. It is about thirteen leagues north east from Fort Gibson on the Arkansas, and eight and half leagues west from Washington County. There belong to the estate some ten acres of arable land of the first quality, particularly adapted to the growth of Indian corn; timber in abundance is close at hand, and two fine springs rise close to the dwelling-houses, which latter are, however, mere log-houses, hastily run up. Behind, at a distance of 160 paces, flows the Barren Fork, a rapid and capital stream. Having carefully surveyed the whole, we were convinced that this was the place to which the Lord had directed us, and commissioned Brother Saunders to purchase it for us, in faith, as we had not yet obtained leave to settle, from the western chiefs of the nation.

After spending some days at Park-hill, we returned to the Barren Fork on the 10th, and though it rained heavily the whole day, saw most of our families in their tents. Sunday 11th, we held our meetings in the house of an Indian, who goes by the name of Aunt Rachel. Brother Schmidt preached on the words: "In this was manifested the love of God towards us; because, that God sent his only-begotten Son into the world, that we might live through Him." 1 John iv. 9: Ignatius interpreted. Brother Vogler then gave a short address, and the meeting closed with prayer.

On the 21*st*, we set out on a journey to Honey Creek, at the northern extremity of the Cherokee territory, where the border of the Senekas commences, to visit several of our people who have settled there. We passed along the various branches of the Illinois, partly through forests, partly through prairies, of which, the largest, is that known by the name of Beattie's Prairie. The dry grass was in full blaze in many places, and presented a sublime spectacle. We saw several wolves on the road. Besides the common species, which is frequent in Tennessee and Georgia, there is a small prairie wolf, and the large buffalo wolf, which will attack oxen, horses, and even men, if single and unarmed. Herds of deer were browsing on the prairies, and wild turkeys were occasionally met with, by 30 in a flock. The land is everywhere of the best quality. During the whole journey of 70 miles, we met with few habitations. Here and there, some of the recent Cherokee emigrants were busy with building and ploughing. A short time since, these regions were inhabited by the Osages, but they have now wandered farther inland. There are likewise some villages of Delawares, who are on a friendly footing with the Cherokees. Last autumn, the Cherokees held a great council, to which the different Indian tribes were invited, ten of whom sent their deputies.* The object of the meeting was, to revive the memory of the ancient alliances between them, to examine the belts and strings of wampum in their archives, to wipe off the rust from the chain of friendship, and make it bright,

* Amongst these were the representatives of the remote Sioux Indians of the North-West.

to clear all roots and stones out of the path, so that one nation might visit another without wounding their feet; in a word, to bind themselves to live in peace with one another, and with the white men. The proceedings are said to have been highly interesting.

On the 24*th*, we reached the boundary stones, where the States of Missouri and Arkansas meet the Indian territory, and had still 3½ leagues before us to the residence of John Ridge, son of the well-known Major Ridge, where we arrived at noon, and were hospitably welcomed by the family. He himself was absent for the day in the Seneka territory. This tribe, or rather the remnant of the Iroquois or Six Nations, who pass under the common appellation of Mengues, live dispersed on the land assigned them by the Government of the United States. On removing hither, they numbered about 500 souls; but sickness, and murder, which is of no unfrequent occurrence among them, and intoxicating liquors, have already reduced them by one-half. They are of indolent habits, and subsist in a great measure by hunting, aided by the sum annually allowed by the United States, and the produce of their corn and saw mill, built for them at the expense of Government, which is the best in the country, and managed by a white. There is amongst them at present, a Methodist missionary, with whom we formed an acquaintance on our road home. He instructs their children, which they like, but he finds little interest for the gospel. He stated that there are several Delawares living amongst them, who were baptized by our missionaries, and a number of Mohawks also, who were members of the Episcopal Church in Canada, but have now joined the Wesleyans.

Sunday 25*th*, we accompanied John Ridge to the residence of the Cherokee John Huss, a regular Presbyterian preacher, where he had requested his father, Major Ridge, and his mother Susanna, one of our sisters, to meet him. The preaching was already begun on our arrival, and we took our places in a corner unnoticed by the auditory, who were listening with great attention to the sermon. At the conclusion of the service, Huss announced that Sawanukaa, "the northern Indian," the name given by the Cherokees to Brother Schmidt, had just arrived, with two of his brother missionaries from Salem, who would presently address them. Susanna's joy on seeing us here, was as great as it was unexpected, and she pressed our hands with much emotion. Brother Vogler then held a discourse, which a baptized negro interpreted, and Brother Schmidt prayed. The evening was spent at Major Ridge's hospitable fireside, in pleasant and edifying conversation.

Our return to Sister Hicks's residence, where we arrived on the evening of the 29th, was rendered unpleasant by the raw weather and bad roads. What was worse, Brother Vogler was attacked by a violent fever, and Brother Rüde went with him to Park-hill, that he might have the benefit of superior care and nursing.

December 4*th*. Having got all our goods from Park-hill, we moved into our new station in the name of God, saluting one another with the words: "The sparrow hath found a house, and the swallow a nest for herself, even Thine altars, O Lord of Hosts, my King and

my God." Ps. lxxxiv. 4. Though our house was open to the wind on every side, we were thankful for a roof which we could call our own. A poor negro, who turned in next day to warm himself at our fire, was the first person to whom, in this new dwelling, we had an opportunity of speaking of the love of Jesus to sinners.

On the 6*th*, Brother Rüde went to Park-hill to fetch home Brother Vogler, who was now completely recovered, and they returned next day, with various useful presents from our valued friends for our new housekeeping.

8*th*. Brother Vogler preached for the first time in our dwelling-house, after which the Indian brother James prayed in the Cherokee language. On the 12th, Brother Vogler with three of our Indian brethren set out to Fort Gibson at the junction of Grand River with the Arkansas, about seven leagues distant, and waited on General Stocks, the Agent for the Indians, who received him with marked kindness.

The small-pox continues to spread amongst the Creek Indians, and many of them have fallen victims to this frightful epidemic. Some Cherokees have likewise taken the infection. Two of these sufferers recently arrived at Brother Austin Copeland's, who, out of pity, gave them lodgings in one of his old houses. The one soon recovered, but the other died; and, as no one would venture to bury the corpse, it was consigned to the flames, along with the house and all that it contained.

Christmas-day was a day of distinguished blessing for us and our little flock. Brother Schmidt preached, after which the Indian Brother Boaz held an impressive discourse, Brother James concluding with prayer. Our house could scarcely contain the hearers who had collected. The communicants, 20 in number, then met at the Lord's table, under a powerful perception of his presence, and returned with cheerful and thankful hearts to their several homes.

On the 31*st*, we closed this year, so memorable to ourselves and our Indian congregation, with praise and thanksgiving. Our little flock, including those who are yet on their journey hither, consisted, as far as we could calculate, of 50 baptized adults, 41 of whom are communicants. Three adults have departed within the year, and one adult and one child have been baptized.

(To be continued.)

[From the "Periodical Accounts," &c.]

V. WEST INDIES.

DANISH ISLANDS.

The accounts from the Danish Islands continue to be full of interest: a revival of the work of the Lord in this venerable mission has evidently commenced, to which, there is reason to hope, the education of the children and youth, and the civil and social reforms which are in progress, throughout these colonies, will be not a little conducive.

EXTRACTS OF LETTERS FROM BROTHER J. C. BREUTEL.

"*Friedensfeld, in St. Croix, March 1st*, 1841.

"DEAR BROTHER,—Since the date of my last letter to you, we have been spending some weeks in the island of St. Croix, where we have found abundant employment of one kind or other. I cannot be sufficiently thankful to the Lord for the good health I have uninterruptedly enjoyed ever since our arrival in the West Indies; I cannot say that I have experienced any of those enervating effects upon the constitution, which are generally attributed to a tropical climate. Were we to remain much longer exposed to its influence, I might have to report differently. Our plan of proceeding has been to spend about a fortnight at each missionary settlement, and to make ourselves thoroughly acquainted with the circumstances of the congregation, and its ministering servants. The resolutions formed by each Mission and House conference, will then be maturely considered in the Helpers' or superintending conference.

"We have found much to interest us, as you may well suppose, in the state and progress of this earliest planted tree of our missionary field. In some respects, it had, perhaps, assumed a character of infirmity as well as of age; and it is, therefore, a matter of peculiar thankfulness to the Lord, that in the schools now in course of formation throughout the island, a lively and heathful branch appears to have been ingrafted into the parent stem, which promises to bear goodly and abundant fruit. The eight handsome and spacious school-houses erected by the Colonial Government in the island of St. Croix, are nothing else than so many evidences of the conquest gained by Christianity over ungodliness and heathenism. The very stones seem to cry out unto us, 'Feed my lambs;' and by the grace of the Lord, the good Shepherd, we will not refuse to obey the call. These institutions supply a deficiency which has long been felt in this mission, and we may hope, will lead to very important results; for the establishment of schools will be followed by the circulation of Bibles, and by a greater degree of attention paid to the moral conduct and training of young people. My heart is deeply affected, as often as I see an assembled company of black children; and I cannot refrain from tears, when we kneel with them in prayer before the Throne of Grace. To get the schools properly regulated, and to provide them with competent teachers, will be a work of time, labor, and expense. In regard to the last, we may hope for liberal aid from the government, though a considerable charge is likely to fall on our own funds. The time and labor we must be prepared to contribute. We are truly thankful to have obtained the services of one of our colored brethren from Antigua, of the name of M'Intosh. He will have the chief direction of the two schools, in this island, which are to serve the purpose of normal schools. He is also to keep a Sunday-school, and to deliver occasional addresses to the children and young people. Both here, at Friedensfeld, and at Friedensthal, there are also flourishing Sunday-schools.

"Our younger brethren have made good progress in the acquisition and use of the English language, and are truly thankful for the

kind aid afforded to them by Christian friends in England, in the prosecution of their studies.

"Last Thursday, I attended the confirmation, by the Bishop of Barbadoes, of a number of children belonging to the English church. His address to them pleased and edified me much; it contained among the rest, an earnest exhortation to the children and young people, to profit by the instruction given them in the schools recently established. I had afterwards the honor of meeting his Lordship at the table of the Governor-General, when we had a short but friendly conversation on the subject of negro education, which we have both so much at heart.

"I am glad to find, that the attention of the Christian portion of the public is unceasingly directed to the abolition of the Sunday-market; an abuse which still prevails in these islands. A general petition from our Mission-Conference, having this for its object, was lately presented to the Governor-General, and favorably received; as were also our representations, as to the propriety and necessity of giving legal validity to negro marriages. Both these memorials will be submitted to the King of Denmark for consideration, and, we earnestly trust, for eventual approval."

"*Niesky, in St. Thomas, March 30th.*

"In our visitation of the negro congregations in these islands, we have found our way to this place. We were in hopes of being ready to leave it immediately after Easter; but a smart attack of fever, which befel Brother Häuser soon after his arrival, but from which he is already convalescent, has had the effect of detaining us.

"The longer I remain here, the greater becomes my attachment to the negroes and their little ones, and the more earnest my desire, to be enabled to render them some little essential service. The schools, I consider, a most important and blessed means of advancing their best interests; and these must, for the present, have their head quarters in St. Croix. In that island, there are a number of resident proprietors, of true Christian character, who are most anxious to have their negroes trained in the fear of the Lord. With several of these, I have had the pleasure of becoming personally acquainted: also with some pious English residents, clergy, and laity, and, among the rest, with the Rev. Mr. Luckock, of the Church of England. May the Lord give his blessing to their combined and individual efforts, to further his cause in these interesting colonies!"

"*Friedensthal, May 7th,* 1841.

"Though my official transactions have nearly reached their close, especially such as were of a confidential nature, it may still be nearly a month before I am in readiness to leave these islands, as I purpose paying a short farewell visit to all our stations, before I proceed to St. Kitts. I can truly say, that the Lord has vouchsafed to us his presence and his blessing, whenever we met together, to consult for the good of this important mission; and I shall return with a comfortable assurance, that he will continue with our dear brethren, and prosper the work of their hands, and the ministry of reconciliation in which they are engaged. In how far the mission

will be able in future years, to provide, as hitherto, for its own support, time must shew. The schools lately established, are likely in various ways to bring a considerable burthen upon it. We will not, however, be faithlessly anxious about the morrow;—in regard to a matter of such deep interest and such lasting importance, the Lord will provide."

"*New-Herrnhut, in St. Thomas, May 29th,* 1841.

"I would mention, in addition to what I stated in my last, that the Governor-General, who has shewn himself most kindly disposed to meet our wishes, in every case of importance that we have brought before him, has consented to a considerable increase of the grant to be annually allowed from the colonial treasury towards the maintenance of the schools. The promotion of Negro education is a subject which evidently lies near his heart. In a few days we expect to sail from St. Thomas'. On looking back upon the time we have spent in these islands, I cannot be too grateful for the almost uninterrupted good health I have enjoyed, and the unbroken strength which has been vouchsafed to me. Now that my work is done, I begin to feel some flagging of the animal spirits, and a desire to have a little respite from continuous exertion both of mind and body."

FROM BROTHER JOSEPH ROEMER.

"*Friedensthal, in St. Croix, December 8th,* 1840.

"Dear Brother,—Permit to repeat the expression of our heartfelt thanks to the respected Committee of the Sunday-School Society, for the valuable supply of spelling-books, reading lessons and alphabets, which they have so generously granted us. It has enabled us to provide our day-schools at the three settlements in this island, and also those in St. Jan, with copies sufficient for present use; and, without it, we should have been quite at a loss how to proceed. This gift will also be of the utmost service to our several Sunday-schools."

"*January 16th,* 1841. I can now inform you, that measures have already been adopted, with the sanction and authority of the School Commission, for the occupation of the eight school-houses erected in this island. Brother Gardin's plan of procedure having been approved by this Board, a school has been opened in one of these spacious buildings situated on the plantation Princess, midway between Friedensthal and Friedensfeld, about three miles from each, which is frequented by children of from four to eight years of age, on the forenoon of every day. The elder children, whose service in the field the planters are not willing to forego, attend the Sunday-schools. The other two school-houses will be ready for use in the course of a few weeks; but for the proper occupation of them, we are still sadly in want of a further supply of teachers. The work to be performed exceeds our present power, the multitude of rude children to be instructed is great indeed, and few as yet are the number of their instructors. The Governor-General has, meanwhile, given us permission to obtain, if possible, colored teachers from Antigua; for there are none of this class to be met with here.

How do I long to see the day, when we may be enabled to provide for the Christian education of all the negro youths in these islands! Should this happy period arrive, they will have cause to say among the heathen, "The Lord hath done great things for them." Thereof shall we be glad, and render to him the glory due to his name."

FROM BROTHER F. KLEINER.

"*Friedensbergh, October 30th*, 1840.

"Dear Brother,—You may readily conceive the joy and gratification which were inspired by the receipt of the large box of valuable school-books, for which we are indebted to the Committee of the Sunday-school Society, whom may the Lord reward for their great liberality with his choicest blessings! As the quantity sent was so considerable, we divided them at once among the several schools, in which we doubt not, they will all come, ere long, into constant use. It gives me sincere pleasure to inform you, that here, at the west end of St. Croix, there is more spiritual life generally perceptible than in other districts; and at the same time, a very earnest desire to promote the spiritual good of the negro population. Among the resident proprietors are some truly Christian persons, who zealously co-operate with us in our work. For some years past, Mr. M'Farlane, clerk of the English church, has been in the habit of holding a weekly lecture on several plantations, which has been diligently attended by both old and young, the requisite time being allowed for this purpose by the owners. Having a particular gift for this kind of service, and a method of instruction remarkably well adapted to the capacities of his hearers, the effects of his faithful labors are, through the Lord's blessing, already apparent. We may truly say, the desert begins to blossom and to bring forth fruit. Following the example of this worthy man, I have also begun to hold a weekly meeting for religious instruction, on several plantations. My addresses are of the simplest character; and the truths I seek to impress on the minds and hearts of my hearers, are explained according to the best of my ability, by narratives and examples derived from the Holy Scriptures. I have also established a Sunday-school here at Friedensbergh, which is diligently attended by from 100 to 150 children. A number of adults are thankful to be permitted to avail themselves of the same means of instruction, and the desire to learn which they manifest, is no little encouragement to me. I have also a daily school from 9 to 10 o'clock, attended by about 20 children, and from 1 to 2 P. M. I instruct a number of adults. Of the measures adopted, for turning to account the eight spacious school-houses that have been lately erected, you will have been already informed. Should the Governor's proposal be sanctioned, to give the negroes the whole of Saturday for their own use, and above all, should the Sunday-markets, that source of unspeakable mischief be abolished, the opportunities of establishing schools for adults will be greatly increased. It is evident, that there is a powerful conflict between light and darkness, and that the latter will not give way without

a struggle; yet I think we may discern the signs of a cheering dawn.

"The books you have procured for us are most acceptable, and the distribution of them has called forth many a hearty expression of thanks. A few copies of Rachel Howard's Lessons on the Old and New Testament would be a valuable present to us. Also some hymn-books, of a tolerably large type. Do not think me troublesome with my continued petitions."

FROM BROTHER W. HAUSER.*

"*Friedensthal, May 6th*, 1841.

"DEAR BROTHER,—You will have heard from other correspondents, of the important change which is in progress in these islands, and which is already carried into effect in St. Croix, viz. the substitution of the English language, which has long been the language of conversation, for ecclesiastical and educational purposes, in the place of the Creole. That this change is attended with considerable difficulty, you will readily comprehend: as you are aware, that all the brethren employed in these islands, nineteen in number, are natives of Germany, or of countries in which German is spoken and understood. But few of our number are able as yet to speak English with fluency, and none have hitherto had access to books or other sources of information, by the help of which they might qualify themselves properly for their duties, as ministers of the gospel and instructors of youth. Feeling very severely the want of these needful helps, we had come to a resolution, to state our case frankly and confidently to our Christian friends in England, of whose benevolent interest in the prosperity of this venerable mission, we have had more than one proof in years past, and to ask them to afford us the assistance of which we were so greatly in need.

"Meanwhile, before we could draw up a formal application, we received the welcome intelligence, through your last letter to Brother Breutel, that our wishes had been to a great extent anticipated; and that the Committee of the Religious Tract Society had been pleased, at the suit of our dear fellow-servants in London, to grant a number of valuable and interesting works for the use of our several Mission-families. By this announcement, alike welcome and unexpected, we were powerfully reminded of the gracious promise given by Jehovah to his covenant people of old, in Isa. lxv. 24: 'Before they call I will answer, and while they are yet speaking, I will hear.' And while we thanked the Lord for his great goodness, in thus opening a way for the supply of our wants, we besought him abundantly to bless the dear friends, whose hearts he had inclined to come forward so generously to our relief.

"As you do not, however, specify in your letter, what the books are, which we may shortly expect to receive, I take the liberty of subjoining a list of those which we had been purposing to apply for,—leaving it to you, to take such further steps in the matter, as you may judge best.

* Lately appointed to the superintendence of the Mission in the Danish Islands.

"An ordinance has lately been published by the Governor-General, directing the use of Stow's training system in all the schools established in this island,—an important measure, which seems to be the dawn of a brighter day for the negro population. The eight school-houses which have already been erected, and which in every respect are real ornaments to the landscape, stand forth on their respective eminences, as so many candlesticks, whence in due season, by the Divine blessing, light will be dispensed to the rising generation. That the conduct of these schools is committed to our Church, we esteem as an unmerited privilege, and look upon it as a token for good to the mission we are called to serve. Instead of being allowed, perhaps once in the month, to collect the children together, and give them some instruction in reading, we are now encouraged to take charge of them from their fourth year, and to lead them daily to the Saviour, who loves them so tenderly, and whose will it is, that they should become early acquainted with his holy word, and grow in wisdom and knowledge, as well as in grace.

"Of the visits paid to our several stations in these islands, by Brother and Sister Breutel and myself, I will send you ere long, a brief report. It will not be without interest, I am assured, both for yourself and our brethren and friends in Britain. Amid the various useful and necessary modifications which it is now experiencing, this earliest Mission of our Church continues to retain a certain peculiarity of character. The great and blessed work proceeds with quietude and regularity; and though there is not much that strikes the eye in the effects which it produces, there are sufficient traces of an inward work of grace, and a progress in the spiritual life, observable, especially among the colored population. Over the lukewarmness and indifference of many, we have indeed great cause to mourn, and earnestly do we desire to perceive among those who profess to be in church-fellowship with us, a a deeper impression of the love of Jesus, and a more constant and faithful endeavor to learn his will and walk in his ways. But in many hearts the Lord has evidently begun a good work, which we believe he will perform until the day of his appearing. Pray for us, and for our dear negro flocks."

VI. Report of the directors of the society for the propagation of the gospel among the heathen, read at the annual meeting held at bethlehem, august 23d, 1841.

[Translated from the German for the Missionary Intelligencer.]

1. *Mission in New-Fairfield, U. C.*—Under the gracious smiles of the Divine Head of the Church, this mission has been blessed since our last anniversary with peace and prosperity. By the arrival of Brother Lewis Kampman in New-Fairfield on the 4th of November, 1840, our beloved missionaries had the happiness to receive into their midst a young and active assistant in the work committed to them; and the Indian congregation, young and old, extended to him the hand of a cordial welcome. Having been

commended in the morning meeting of the next day, to the love and prayers of the congregation, this young brother entered immediately upon active duty, in keeping meetings and school, and performing other missionary labors. He also turned his attention at once to the study of the Delaware language, which he has since pursued with great zeal, using such helps as are at his command. And as a wider sphere of action is constantly opening to our missionaries, by the increasing demand for visits to the sick and dying among their white neighbors, and for sermons at funerals and other occasions, this reinforcement by a brother, who is master of the English language, was very acceptable.

As respects their proper calling, the ministration of the word of life, and the sacraments in a Christian congregation, gathered from among the heathen—the meetings for worship on week-days and Sundays, as well as the festivals of the church and congregation, have evidently been blessed to many, in the strengthening of their faith, and the promotion of the inward life of their souls; and also in arousing the slothful and careless to new effort. The communion seasons, ever precious to the communicants, were pre-eminently a means of effecting a more intimate union of heart with their Saviour, and among each other. Their candid expressions previous to the recurring enjoyment of the Holy Supper, gave evidence of a pleasing progression on the way of life, and the following remarks made on such an occasion, may serve to show how correctly they can judge of what is beneficial or injurious to them, and how conscientiously they act in accordance with their judgment. A brother who had carried on a small but profitable traffic, said that he had come to the conclusion to give it up, in order no more to be exposed to the temptation of acting against his conscience, for the purpose of securing an advantage, or averting a loss; and that he would rather support himself and his family by labor in the field, which would enable him to live in more undisturbed communion with the Saviour, while he would not be in danger of incurring the hatred of persons who had become indebted to him and were unable to pay, and on that account became inimically disposed towards him. A married sister also, whose husband, without her consent, and against the rules of the congregation, harbored in his house a brother of his, who had deserted his wife and taken another, said, that she would rather not go to the Holy Supper, and would stay away from her house as long as this person was there, lest she should seem to countenance such things to the offence of the congregation. The result was, that she was soon relieved from these disagreeable inmates of her house.

The special prayer-days for the children, and the previous conversations with them, presented favorable opportunities to direct them to Jesus their Saviour, the best friend of children; and the pleasure they took in committing to memory hymns in the Delaware and English languages, particularly during the Christmas season, justifies the hope, that by these means many a precious word may have been lastingly impressed upon their heart and memory. The schools for the boys and girls were regularly held as far as practica-

ble, and at the re-opening of them last autumn, the new school-books received from New-York, proved an encouragement to renewed zeal in the pursuit of knowledge. With respect to the increase of our Indian congregation in New-Fairfield, by accessions from the neighboring heathen, we should be happy if we had it in our power to report more. The latter do indeed occasionally visit New-Fairfield, but in most cases no perceptible impression is made upon their hearts.

[The report next mentions the addition of two members on the 6th of January, and then gives the account of Brother Bachman's visit to the Puttawatamis, found at page 390, and of the attendance of a party of Indians from Grand River, at the celebration of Christmas, spoken of at page 292, Vol. VII., to which the reader is referred. The hope entertained of additions by Monsey families has hitherto not been realized.]

The mission report observes with pleasure and gratitude, that the immoderate use of ardent spirits, which has at all times been so pernicious and disastrous to our Indian missions, is gradually diminishing, owing in no small degree to the circumstance that the missionaries have in several cases had the existing laws against the sale of ardent spirits put in force. It was disagreeable for them to proceed in this way against offenders, although they had disregarded repeated entreaties and admonitions, but they also had the satisfaction to find that one of their neighbors, who was induced by these means to abandon the traffic, had become more friendly towards them, since he sees the good it has done to himself and family, and inasmuch as he now lives at peace with his neighbors, which was not the case before.

The mission family enjoyed general good health, except Brother and Sister Bachman, who were for several weeks indisposed. Several Indian members were attacked by the bilious fever prevalent in those parts in the latter part of last summer, but all recovered. The number of deaths was small. But among these the unexpected and sudden death of Susanna, wife of the native assistant Thomas, herself an assistant, highly esteemed in the congregation, which ensued April 28th, of this year, was universally deplored. For twelve years she had filled the office of a chapel servant and native assistant with much faithfulness and devotion, and was also highly valued as a sick nurse and mid-wife. Her loss is severely felt. A little boy experienced a remarkable preservation of his life. An Indian mounted on a young horse, wished to take him up on the animal. The horse kicked, and struck the child in the face, cutting his upper lip through to the nose, and his right cheek to the ear, and knocking out all the teeth on that side. A little higher up, the blow would undoubtedly have been fatal. The fortitude of the little boy was astonishing. While his mother and sister wept aloud, he suffered the Brethren Luckenbach and Bachman to perform the operation of sewing up the wound, which required more than fifty stitches, without shedding a tear. The wound healed more rapidly and better than was expected.

In externals, this mission was more than ordinarily blessed during the summer and autumn of last year. Gardens, meadows, and

fields yielded a rich return, so that our Indians had an abundance of provisions, greater than for many years past. The missionaries also harvested from 60 to 70 bushels of wheat, 90 bushels of potatoes, and 108 bushels of peas.

After a severe winter, a thaw and rain set in at the end of March, which caused the snow to melt, and the Thames to rise to such a degree, that an inundation ensued, such as the missionaries had never witnessed there, overflowing the low planting ground of the Indians, sweeping away the fences, and threatening to overwhelm the village itself.

In the course of the year 1840, 11 children were baptized, 3 persons received, 5 admitted to the Lord's Supper, and 2 children died. At the close, the Indian congregation in New-Fairfield consisted of 34 communicants, 31 baptized adults, 38 baptized children, 3 candidates for baptism, 9 excluded, 10 new people, and 16 unbaptized children—total, 141 souls; 17 more than at the close of last year. The missionaries are Abraham and Rosina Luckenbach, Henry and Louisa Bachman, with 4 children, and the single Brother Lewis Kampman—total, 9 persons.

2. *Mission in Westfield, Missouri.*—Brother Chr. Miksch accompanies the report of this mission from May 1st 1840, to the end of April, 1841, with these remarks: "From this report it will be seen with what difficulties the gospel has to contend before it gains an entrance into the hearts of the heathen, and what temptations the believers have to withstand on the part of their relatives, and from their own previously imbibed errors and prejudices, in order not to depart from the narrow path, and not be again drawn into the service of sin. On the whole, there will be found more cause for intercession, than for praise and thanksgiving."

It is true, that the history of this mission hitherto, shows in how small a degree it has yet been able to exercise a happy influence upon the heathen in its neighborhood. For if the latter do visit the believers, or are occasionally visited by their teachers, their hearts continue insensible to the power of the gospel, and every appeal is met either by open contradiction, or by vain pretexts and excuses. Neither can it be denied that the vicinity of the heathen is actually injurious to our Indians, as many of the latter are led by them again to take pleasure in the vain conversation received by tradition from the fathers. Nevertheless, it is also obvious that the Spirit of God is engaged in carrying on his gracious work in this Indian congregation, notwithstanding its great imperfections and infirmities. Evidences of this are seen in the devoutness and emotion witnessed in the well attended meetings, in many traces of an incipient work of grace, in an increasing seriousness and attention to the one thing needful, and in a growing conviction of the necessity of counteracting all ungodly and heathenish practices with firmness and resolution. Gratifying proofs of this appeared on the following occasion: Salutations, sent by the members in Fairfield to their relations and friends in Westfield, accompanied by admonitions, by no means to take part in heathenish practices and amusements; as also the circumstance that a number

of sisters at the latter place had attended the funeral of a heathen woman, to which they were invited, and which was accompanied by a variety of superstitious ceremonies, and had tarried there for two days with several other young persons of the congregation, induced Brother Miksch in a special meeting on the 15th of December of last year, to speak seriously against all participation in the practices and superstitions of the heathen, closing with a fervent prayer. This made such an impression, that the native assistants and several other brethren conferred together upon the subject, and resolved, the next day, to invite all the adults to meet in the church. The Indian Brother Tobias represented to those present with great earnestness, that they cast reproach upon the gospel, which the heathen were but too much inclined to despise, by turning again to the service of sin, and the superstitions of heathenism, from which they had been so dearly redeemed by the blood of Jesus. Other brethren spoke in the same strain; among these, Joseph Henry, entreated all the brethren and sisters not to continue to serve sin, and also severely reproved the vice of drunkenness. Great emotion prevailed in the meeting, and at the close the Saviour was entreated by several brethren, to restrain all sinful practices in the congregation, for the sake of his blood and death.

But it is not only by temptations to works of darkness, that the proximity of the heathen becomes injurious to this mission, but the meetings for public worship, as well as their outward peace and tranquility are disturbed by them. Thus it happened on one occasion, that while the congregation were celebrating the Lord's Supper, some one knocked at the door. As this was an unusual occurrence, Brother Vogler was induced to go to ascertain what it was. When he opened the door, an intoxicated Indian standing without, suddenly laid hold of him, threw him back, and without saying a word, made his way into the church. An Indian brother immediately seized him and put him out of doors, when he began to make a noise, and kept it up until he was taken away. The next day Brother Miksch spoke kindly to him, but without the desired effect. He is said to have murdered several whites and Indians.

[The report next relates an occurrence of a more serious nature, for an account of which the reader is referred to page 338 of the present volume. For the substance of the rest of the report concerning Westfield, to pages 291, 292 and 390.]

In 1840, 3 adults and 8 children were baptized, 6 persons became communicants, 6 adults and 6 children died. At the close of 1840, the Indian congregations at Westfield consisted of 33 communicants, 40 baptized adults, 17 unbaptized children, 20 partly excluded, and partly new people—total, 150 souls. The missionaries are, John Christian and Magdalena Miksch, Jesse and Mary Ann Louisa Vogler, and 3 children—total, 7 persons.

3. Respecting the Cherokee mission in Arkansas, which is under the immediate direction of the Provincial Helpers' Conference in Salem, N. C., the following only can be reported:

The mission family have enjoyed good health at their new place of abode in the vicinity of Beattie's Prairie. A school-house having

been built, school was opened for the Indian children last autumn. Brother and Sister Miles Vogler paid a visit before the close of last year to the members still living at the Barren Fork, on which occasion a blessed communion was held with 20 communicants, 2 guests being present, and 2 young persons, children of Cherokee members, being spectators as candidates. This spring a school-house for girls was also built, and applications for 30 received. Brother George Hicks, who has settled in the immediate vicinity of the missionaries, and who serves them faithfully as interpreter, procured an opening for them to preach the gospel in a large Indian village near by. As the members at the Barren Fork are beginning to move to Spring Creek, mid-way between both points, measures are to be taken, by their urgent request, to commence a school for their children.

The Brethren Gilbert Bischop of Salem, and David T. Schmidt of the seminary here, have been called as assistants and teachers in the Cherokee mission.

VII. Journal of a visit to the Blue Ridge, in Patrick and Grayson counties, Virginia, in the month of June, 1841.

It had, for some time past, been the wish of Brother Zevely, who has been visiting those mountain regions for about nine years in the capacity of a home-missionary, that a brother from Salem might again accompany him thither on a tour, as the Brethren Henry A. Shultz, Thomas S. Pfohl, and John Vogler had done successively; and the Directors of our Home Mission Society concurred with him in the opinion, that such a visit on the part of a member of the Board would be seasonable, as the Lord had blessed the labors of our Brother (Zevely) in those once destitute parts, and as other denominations had since entered the field, as fellow-laborers, whereby the aspect of that district, to which the attention of our Society had been hitherto directed, was materially changed. Brother Van Vleck being willing to undertake this visitation, and Brother John Vogler offering to convey him in his one-horse carriage as far as the roads might be passable, the overture was accepted, and these two brethren accordingly set out together from Salem, on the morning of Monday, the 7th of June, commending themselves and theirs, and the cause in which they were engaged, to Him, who deigned to employ them in His blessed service. Brother Zevely had left home, on horseback, a few days before us, in order to announce our coming, and to make appointments for meetings at different places. We had provided ourselves with sufficient funds to pay our own expenses, so as not to be a charge to our friends at the mountains nor to the Society at home. In addition, we had received some donations, to extend relief to the destitute, which proved a truly grateful part of our commission. Moreover, we were furnished from the Depositories of our Bible Associations, Tract Society, and Sunday School Union, and through the kindness of individuals, with Bibles and Testaments, Standard

Volumes, Tracts, and Children's Books, which were all distributed before the close of our tour, with prayer for a blessing upon their perusal, and were thankfully received. Thus supplied with the bread of life for hungry souls, and also with provision for our own bodily wants, we (the Brethren Van Vleck and Vogler) took the road to the mountain, (travelled by the mail stage to Wythe Court-house, Virginia,) and after stopping a moment in passing through our settlements of Bethabara and Bethany, we reached a public house before noon, where we dined. Here is a fine view of the Pilot mountain, with its pinnacle of rock on the one hand, and the picturesque Sawratown and Moore's mountains on the other; the two latter forming the Quaker-Gap. After dinner we crossed the Little Yadkin, on a bridge; and having now passed from Stokes into Surry county of this State, (N. C.,) our road led us near the foot of the Pilot, or Ararat mountain, which constitutes the most striking feature of this region, and became visible to us again and again from different and distant points of our tour. Having crossed several minor tributaries of the Yadkin River, we before sun-set reached our first night's lodgings, 35 miles from Salem. Being the first Monday in the month, we were encouraged by the thought, that our dear congregation at home were engaged in prayer for the spreading of the gospel; but, owing to an indisposition on the part of the writer, (Brother Van Vleck,) we could not join in worship with the family of our host, on this evening,—a privation which we sincerely regretted, nor were we ever after this interrupted by a similar or any other cause.

Tuesday the 8*th*, I arose refreshed, and was enabled, after breakfast, to unite with the family and some of the neighbors, in reading a portion of scripture, and offering up a prayer; to which exercises, hereafter performed alternately by Brother Vogler and myself, we in the sequel added the singing of a hymn, wherever it was practicable. We also gave little books to the children who were able to read, or expressed a desire to learn. In this neighborhood, some preachers of the new sect, calling themselves "Latter-day Saints," but familiarly known by the name of "Mormons," have been exerting themselves, and not without success. They preach at the Warhill meeting-house, which we passed yesterday, and have immersed several persons in the neighboring waters. The tenets and practices of this new sect, both in these parts and in the far West, formed a prominent subject of conversation wherever we came. Such had been the case at our lodgings, which we left after prayers,—and again, at the dwelling of a Methodist preacher of our acquaintance, who had just returned from an extensive tour to the South, and kindly pressed us to tarry with him, as we stopped on our way. But feeling anxious to reach the field of our labors, the Blue Ridge, with its finely diversified outline, now appearing full in view, we proceeded, crossing several streams, head-waters of the Yadkin, and among the rest the Ararat Creek, over which there is a bridge at this place. We handed tracts and little books to such persons as we met on the road, and who assured us they could read, or had some one at home to read for them.

At Mount Airy, we left the stage-road to the Good Spur, and took to the right towards Ward's Gap, pursuing our way through dense and lonely woods, and dining upon our own provisions, as we did occasionally in the sequel. Passing a school-house, the young teacher came out with his pupils, to receive the little books and tracts offered, and appeared as much pleased as his scholars, humbly observing, that he was himself but a child. On inquiry, we found that none of the children had a Testament. After 12 o'clock, we crossed the State line between North-Carolina and Virginia, where our field of labor now lay before us, first in Patrick, and next in Grayson county. There was rain with thunder, on both sides of us, but we passed a house where we first heard of Brother Zevely's being in the neighborhood, and reached the former dwelling of another of his friends, where he had often been entertained before the shower came on. Here we engaged in conversation and prayer with the present occupants and with a neighbor woman, whose appearance was such, as to excite feelings of commiseration, both with respect to her temporal and spiritual condition. At this point, then, our labors properly commenced. Leaving the Ward's Gap Road and turning to the right, we took that toward the Volunteer Gap, which lies farther north-east, and proceeded to the humble dwelling of an old man, with whom and his aged companion, we had a deeply interesting conversation, both on certain doctrinal points, upon which he requested instruction, and upon experimental religion, on which this aged inquirer spoke in the most feeling manner and with many tears; for, although earnestly seeking, he had not yet found rest for his soul. After referring to the scriptures, we engaged in prayer with the old couple, and with their children and some of the neighbors, earnestly exhorting and encouraging them all; and the presence of the Lord was felt in the midst of us. The aged father now undertook to guide us in the way to his neighbor's, where we were to stay over night.

The roads became rougher and rougher, and indeed all along and over the mountains were such, that it often seemed impossible for a carriage to pass. In all probability, many of those roads had never before been travelled over by a similar vehicle; ours proving to some, particularly to the younger part of the community, an object of no little interest. Yet, the hand of the Lord was so signally upon us for good, that not the slightest accident deterred us for a moment. We frequently walked, from necessity or choice; and thus walking along through a wild, romantic dell, I prolonged the conversation with the interesting old pilgrim, until the road turned off to our host's, who lives in the Volunteer Gap, a little way up the road, that here crosses the mountain. We arrived there after five o'clock, having travelled 21 miles to-day, and thus reached the most north-easterly point of our intended circuit. Though a time of great scarcity in this region, we met with a cordial welcome, and our kind host shared his last remnant of corn with us and our beast. We, of course, before we parted, insisted upon paying, which, as in every subsequent case, was very reluctantly accepted, and in two instances positively refused, with tears, and a request to

bestow it upon those more destitute. The dear people among whom Brother Zevely has been laboring, would all have divided their last morsel with us, his brethren, and servants of the same Master. Yet, such is the poverty of many, or the inferiority of their accommodations, that, to partake of their hospitality and lodge under their roof, is connected with some degree of self-denial. After supper, and a walk up the road into the Gap, to catch a distant view amidst the shades of twilight, we united in worship with the family, Brother Vogler introducing me, and the object of our visit, to these our friends and the neighbors, who joined us; whom I then addressed from a portion of scripture, commending them with ourselves, and our families at home, to the Lord in prayer. Here and at the house of the aged inquirer, it was deeply regretted by the heads of both families, that the Mormons had ever come into these parts, where the labors of our Brother Zevely had been blessed to many souls, some of whom were now perplexed, while others, including some of their own children, had been induced to join that new Society. The evening was cool, and a fire was kindled on the hearth, which was done wherever we staid over night on this mountain region, serving both to light and to warm the cabin. Very few of these cabins, otherwise very open, have windows, to let in the light of day, or the luxury of candles, to serve at night. The doors accordingly must admit the former, and the fire answer to read or work by in the evening.

Wednesday, the *9th*, after morning worship with the family, and presenting the children with books, we walked to a wretched hovel, where we found in the most abject poverty, a middle-aged couple, with seven children, none of all the family able to read. We exhorted them, and prayed with them, giving them some means to buy corn, in this season of scarcity. They seemed destitute in every respect, and withal ignorant and stupid, to a painful degree. The husband afterwards attended meeting, agreeably to our invitation. We proceeded to another house, where Brother Zevely joined me, having spent the night on the top of the mountain, at the house of an acquaintance, who, though not considered a religious man, had prevailed on him to take along for us some corn and oats, to feed our horse with, in these destitute places. Our brother united with us in speaking and praying with the family, at whose house we now met, giving tracts to the parents and children. The young wife seems to be pious, and her husband listened respectfully. But his aged mother, with whom Brother Zevely had often labored faithfully, still seemed utterly unsusceptible of any impression, and to the most urgent appeals made at this time, coldly replied, that she "could do nothing." Her son attended meeting afterwards at the "Double Cabins," whither, after an affectionate interchange of feelings at the dwelling of our host, we now proceeded in our carriage, attended by him and his family. This humble sanctuary of rude logs, built in the woods, on the road leading to the Volunteer Gap, and furnished with a rough pulpit, but without windows or doors, was originally erected for a school-house, and then enlarged for a place of worship, having been intended chiefly to accommodate

Brother Z. for preaching, when on his visits to these parts. It is also used by the Methodists; but the Mormons, having likewise occupied it, have unsettled and drawn over to their side, many inquiring souls. They pretend to have the gift of tongues, and revelations of angels; insisting upon immersion, as essential to a saving change, and professing to impart the Holy Ghost by the laying on of hands. Brother Zevely was anxious that the services at this place, without naming the Mormons, or alluding to their tenets, might be such, as to counteract their errors, by a full, clear and connected exhibition of the plan of salvation through a crucified Saviour; and deeply feeling the responsibility of my position, I cried earnestly to the Lord for his aid and direction. The house being filled, Brother Vogler introduced me to the congregation, and invoked the divine blessing in prayer. After the singing of a hymn, I preached to a very attentive auditory, from Eph. ii. 8, 9: "By grace are ye saved, through faith," &c., the Lord granting me freedom of utterance. Brother Zevely followed with an exhortation, hymn, and closing prayer; after which I dismissed the congregation with the benediction. The people now clustered around Brethren Zevely and Vogler with great affection, and also welcomed me cordially, though a stranger. We received many pressing invitations, to go home with them, and stay all night. Some had come all the way down the mountain. The daughter of a family from below, where Brother Zevely had before now been invited, was so pressing, that we agreed to extend our time, so as to preach in that neighborhood on our way home; which was accordingly announced. To-day we were to go with a friend of Brother Zevely's, already alluded to, who had removed from his former residence to a dwelling near his mill, and where a second service was given out for this evening. We reached there by a very rough road, and after repeatedly crossing a stream. After a late dinner, a number of neighbors assembled at the house; I opened the meeting with prayer, and spoke from Rev. iii. 20: "Behold, I stand at the door and knock," &c. Brother Zevely followed with an exhortation and prayer, and Brother Vogler closed,—thus keeping up the exercises, until a thunderstorm, which had come on, began to abate. We then distributed tracts, and some of the young people continued singing, until the company dispersed. Brother Zevely having gone home with a neighbor, to stay all night, his friend, at whose house *we* were tarrying, testified to us, that the labors of our brother had been blest to many in that neighborhood; but, no society of ours being organized there, to which some of them would to this day most incline, and the Methodists not meeting with much success, the people had been the more exposed to be gained over by the Mormons, and among the rest, his own wife and one daughter had joined them, his own mind being also unsettled. All this he deeply regretted, and inquired, whether any thing further could be done on the part of *our* Society? We admonished him, to act with meekness and forbearance, and to pray for direction from above. After family worship we retired. There was another thunderstorm in

the night, and both body and mind were somewhat exhausted; but, the Lord's strength was made perfect in weakness.

Thursday, the 10*th*, our aged friend came to see us once more in the morning, and united with us in family worship. The services of yesterday appeared to have afforded him satisfaction. His daughter, at whose house we were staying, and who had united with the Mormons, took occasion also, to open her mind to us, and was admonished to keep close to her Bible, and pray for the divine direction. After breakfast, we were conducted on our way by her husband, who still seemed much troubled in his mind on the subject alluded to, and whom we endeavored to direct and comfort, as well as we were able. Parting with him, we were met by another guide, who had engaged to conduct us further, and to whom we gave "Baxter's Call," and some books for his children. We now fell in with Brother Zevely, with whom we proceeded, having regained the Ward's Gap road, and thence crossing to the Good Spur road, by very rugged paths, and across several considerable streams, head-waters of the Yadkin,—thus travelling in a South-west direction, parallel with the Blue Ridge, and passing from Patrick into Grayson county. We came by a Methodist meeting-house, called Lewis's, where we were requested, and consented, to preach on our return. Stopping at the house of a widow, at the foot of the Good Spur, where Brother Zevely had often been entertained already, in her husband's time, we again left the public road, and passing a mill-stream to the left proceeded to another friend's house, where we had an appointment. We here entered upon the *second* part of our visit, namely among the Methodist and other acquaintance of our brother on this side and on the top of the mountain, including a few German Lutheran families. We were now welcomed by a truly patriarchal household, both the parents and all their 12 children being members of the Methodist Church, and several of the sons actively engaged in its service. The father is an intelligent man, and the whole family greatly respected. At this house, the Methodists have preaching regularly, but Brother Zevely is ever cordially received, and we likewise became very intimate, these worthy souls following us wherever we preached, even over the mountain.

A preacher of the Methodist Episcopal Church, who is well acquainted at Salem, here joined us with his wife and her sister, both educated at our Female Academy; all were very friendly, and had come a considerable distance to meet us. Here too we first met a widow from Hawks Cove, one of those to whom the labors of our Brother Zevely have been so signally blest. She seemed to be full of joy and love, and greeted us as a true sister in Christ. The large room being filled chiefly by young people, Brother Zevely opened the service with an address and hymn; a young man, the son of our host, offered up a prayer, and I then spoke from 2 Cor. v. 17: "If any man be in Christ, he is a new creature." The preacher followed with an exhortation, in which he kindly alluded to the instrumentality of the Brethren in imparting to Mr. Wesley those evan-

gelical views, which he afterwards so successfully promulgated. He closed with a hymn and prayer—the young people joining in singing, both before and after service. Before parting, he promised to be with us next Thursday at Spencer's meeting-house, near the Flower Gap, and thence to conduct us to his own residence. In this neighborhood, where the Methodists now have the ascendancy, the family of our host formerly stood alone, and suffered persecution. The view of the mountains here was imposing; the Sugarloaf being the highest peak. Towards evening a tremendous thunderstorm, with heavy rain and some hail, came on, and lasted for several hours. The day had been spent in interesting conversation, and after evening worship, conducted by Brother Vogler, we retired to rest; Brother Zevely having gone to stay over night at another house in the vicinity.

Friday, the 11*th*, after morning service, and much edifying converse, among the rest on Christian union, we bid adieu to this patriarchal dwelling, and returning to the widow's at the foot of the Good Spur, we began to ascend the Blue Ridge by the public road. We found Brother Zevely before us, at the house of an old acquaintance, whose wife was very ill, and had been visited by him, not without a blessing to her soul. She was enabled to sit up at intervals, and thus take part in the service appointed to be held here; her mother, a respectable widow, at whose house our brother also visits, being likewise present. So were the aged father and mother of the husband, the former once a very hardened sinner, and now on the verge of eternity, apparently yet undecided. A good many people, including the "patriarchal family," having collected, the service was opened by the youthful son of that pious household, already alluded to, with a hymn and prayer. Standing in the door of the sick chamber, I then preached from Matt. xi. 28–30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Brother Vogler followed with an exhortation, and Brother Zevely giving out a hymn, adapted to the case of the patient, addressed her and her household, and the hearers generally, with great fervency; upon which, Brother Vogler closed with prayer. Having distributed Testaments to such as applied, and expressed our parting wish to the family, that the mother's sickness might be sanctified to all, we continued to ascend the Ridge on foot, toiling up the steep Good Spur road, which was very much washed by the heavy rain, so that our horse could with difficulty draw the carriage over the rocky ledges. Stopping occasionally, to enjoy the extensive prospect, now widening at every step, and carrying the eye back toward our beloved home, I engaged in conversation with a young man, who accompanied us to the top, which we reached toward five o'clock. Brother Zevely proceeding, we stopped at a tavern, from whence we enjoyed the view over the country south of the mountain, presenting an expanse of forest covered with haze, thus exhibiting the appearance of the wide, blue ocean, with the distant Pilot, Sawratown, and other hills rising like islands from its bosom. With the host, a single man, and a young relative, who appeared to be religiously inclined, and to

whom we presented "Pike's Persuasives to Early Piety," for which she seemed thankful, we engaged in evening worship. We also left a copy of "Baxter's Call;" and to some intelligent children we gave little books, as an encouragement to learn to read.

Saturday, the 12*th*, we formed an acquaintance with an elderly man, who had formerly been blind, but was now blest both with bodily and spiritual sight. He afterwards attended the meeting at the Flower Gap. The Mountain Ridge is from 16 to 20 miles wide, sloping gradually towards the north, the water courses flowing in that direction into New River. Many farms are scattered along the top of the mountain, which is undulating, and produces good pasturage. The woods were embellished by the flowering laurel, now in richest bloom, and by the still more splendid honeysuckle of these regions, the blossoms of which decked the copses on both sides of the road, and along the clear, cool mountain-streams, dashing over their rocky beds. Having overtaken Brother Zevely, we were introduced by him to some of his friends, with whom he had been staying; among the rest, to a mother, who, with her daughters, appears to follow the Lord. Turning to the left of the public road, we travelled a rough and intricate pathway, leading to the German settlement. Stopping at a cabin in the woods, we spoke and prayed with a young couple, and gave little books to their children. Upon the whole, we met with very intelligent looking children, who would gladly improve an opportunity for learning. Among these little ones, Brother Zevely is a great favorite, and indeed with old and young, who receive him with much affection, bearing testimony, that his labors have been instrumental of happy results in these mountains, and particularly near the Flower Gap. It was peculiarly affecting, when on approaching the German widow's, where we were to preach next day, we were met by a dear Methodist brother, who welcomed us to the mountains with tears of joy, and embraced Brother Zevely with the warmest attachment. He had come to assist in putting up a stand for preaching, and seats for the hearers, in a shady grove. While the Brethren were thus employed, I entered into conversation with the aged German mother, who, with two children, lives in a poor little cabin, beside which is another, inhabited by her son with his family; while another son cultivates a neighboring farm. A fourth German family likewise resides in the vicinity. These four families came here from Davidson county, North-Carolina, and are Lutherans, but have no German preaching in this settlement. To some of the daughters of these families, who speak both English and German, and who are able to read, I gave Testaments, which they thankfully received, together with little books and tracts. One of them said: "I would not take five silver dollars for my Testament." The Brethren having completed their arrangements, we united with these Germans at the aged mother's house, in singing and prayer, with exhortation, all in their languages, for which they seemed truly thankful. We then proceeded to the dwelling of a Methodist family, where we were to stay all night, while Brother Zevely returned to lodge with his German friends. We were very kindly

made welcome to their best. To the children we gave Testaments and little books, and united with the family in evening worship. At the close of the first week of our tour, we were about 63 miles distant from Salem.

Sunday, the 13*th*, Brother Vogler led in family worship, and we prepared for public service, agreeably to appointment. Returning to the aged widow's, we found her reading her German Testament; her family, together with those of her two sons and of their other neighbor, being assembled in her little cabin. After singing a hymn, addressing the company on the subject of baptism, and offering up a prayer, I baptized an infant son of one of these families, charging the parents to bring up their children in the nurture and admonition of the Lord. Some of the English neighbors being attracted by curiosity, I spoke to those present in the English language also, on the duty of training up children for Him, who created and redeemed them. A Baptist preacher, of the straitest sect, overhearing my remarks, objected afterwards to what I had said concerning infants being redeemed by the blood of Christ, and followed us to the stand, as we were told, with an intention of contradicting us. From 150 to 200 persons being assembled, Br. Z. stated, that the first discourse would be in the German tongue. The aged mother, being hard of hearing, had taken her seat on the stand, at my side, and the rest of the Germans sat immediately before me. After singing and prayer in that language, I preached in the same, from 1 Tim. i. 15, 16. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," and then closed with the Lord's prayer. Tears rolled down the furrowed cheeks of the aged mother,—while the rest were attentive and devout. Brother Vogler then addressed the English auditory, who had listened patiently to the service in an unknown tongue, and followed his remarks with a hymn and prayer. During this time, our opponent thought proper to move off. I preached from 1 Cor. iii. 11, &c. "Other foundation can no man lay, than that *is* laid, which is Jesus Christ,"—showing the broad ground upon which all true Christians can meet. Brother Z. followed with an exhortation, and a Methodist friend, a brother to the Baptist before mentioned, closed with prayer. There was much friendly greeting after service, and many an invitation given. Leaving a German Bible, hymn book and some tracts, with the Germans, we took leave of them, while they, with many tears, thanked us for our visit, and begged that it might be repeated. The Methodist brother, who yesterday welcomed us to the mountains with tears, conducted us to his house on Crooked Creek, where he has a saw mill, in a romantic vale. He is an intelligent man, deservedly respected, and teaches school occasionally. This pious family was one of the first to countenance Brother Z. when he began his labors, and likewise showed *us* every attention. They have a daughter, who, after experiencing a change of heart, as she fondly hoped, has for some time past labored under great dejection, being harassed with doubt, and often retiring to the woods, to wrestle in prayer, while her bodily health is evidently declining. The

afternoon was spent in religious conversation and the singing of hymns by the young people. One of the grand-daughters of our hosts appeared to be very tender. Toward evening we walked to a cabin, where an elderly female lay in great bodily pain and mental anguish, being yet without Christ and without hope. We directed her to the Sinner's Friend, to whom we commended her in fervent prayer, exhorting all present to make their peace with God. Returning to our lodgings, we conversed more particularly with the disconsolate daughter, who freely opened to us the state of her mind, and was directed to Him, who "will not break the bruised reed, nor quench the smoking flax." In family worship, she was particularly commended to the compassionate Physician. Having retired to rest, our attention was again aroused by a voice, apparently of deep contrition and fervent supplication, arising from an apartment over head, where the young people had withdrawn to sleep. We united with the mourner in silent aspirations; and after a while, the voice died away. In the morning we learnt, that the suppliant was another grand-daughter of the family, not the one mentioned before; but she went away early to the sick woman spoken of above, and we saw her no more.

Monday, the 14*th*, after morning service by Brother Vogler, we left "Baxter's Saint's Rest," and other books and tracts, with this dear family, from whom we took an affectionate leave, and were then conducted by the father on our way. Stopping at the house of a young couple, we gave little books to the children, exhorting the parents, and uniting with them and an elderly female, at the Throne of Grace. We then proceeded with our worthy guide, whose daughter also followed on horseback, over a very hilly road, to the house of another friend, who lives on a fine mill-stream, where we were to preach. A man, who had been to Salem for his health, though still feeble, had come a great way to meet us, with others from the top and foot of the mountain. Br. Zevely introduced the service, an older son of the "patriarchal family" heretofore mentioned, who lives on the Ridge, offered up the prayer, and I preached from Isa. lv. 1–3: "Ho every one that thirsteth, come ye to the waters," &c. Brother Vogler followed with an exhortation, and there was a good deal of tenderness manifested. A Methodist preacher closed with prayer. An Irish Roman Catholic woman was an attentive hearer. A German, formerly a member of our Church, now of the Methodist Society, with whom Brother Zevely had staid over night, was also present. We received many pressing invitations, among the rest from a neighbor, who had lately joined the Mormons. After an affectionate leave of our late host and his daughter, to whom we gave some more little books for distribution, we went on with an aged Quaker, father of the friend, at whose house we had just preached, and who lives further on the road to the Lead mines in Wythe county, Virginia, while Brother Zevely rode home with the Methodist preacher. The Friends have nearly all moved away from this section of country to the far West. We were now distant 64 miles from Salem, on the road leading through the Flower Gap. We again found ourselves in the midst of a pious

family circle, with whom we enjoyed profitable conversation, chiefly on the essence of religion, consisting, as the aged father said, in "giving our whole heart to the Lord;" and after supper, had family worship.

Tuesday, the 15*th*, our host caused our saddlebags, now nearly emptied of books, to be filled with horse-feed, so as to meet any emergency. Still having a few volumes to spare, we left some with a grandson and granddaughter, the latter of whom had experienced a remarkable preservation of her life, and since then earnestly seeking the Lord, has joined the Baptist Church. After taking an affectionate leave of this kind family, we were conducted by the father on our way to their neighbor, whom we had yesterday promised to dine with, and were politely received by him and his lady. The conversation soon turned upon the "Latter-day Saints," whose views he had embraced, and endeavored to explain, assuring us, that the book of Mormon, though regarded by them as authentic history, was by no means considered as superseding the Bible. His copy being from home, we could not obtain a sight of it, but he showed us their book of Covenant, setting forth their revelations and discipline. They say, if the same faith now prevailed, as in the apostles' days, the same miracles would also be wrought. We set forth the ground of *our* hope in Christ, in which he acquiesced, and at times seemed tender. Advising him to abide by the truth, as revealed in the Bible, which is abundantly sufficient, and perfectly adapted to the spiritual necessities of the human family under every variety of circumstances, so that we need not look for another revelation, we cautioned him against too readily giving credit to reported miracles, which God could certainly work at this time, if he pleased, but never wrought unnecessarily. After dinner, he accompanied us on our way to the Flower Gap, but took us off from the road to an eminence, from whence we enjoyed a most extensive view, not merely of the country below the mountain, but of the elevated region above; ridge rising beyond ridge, as far as the eye could reach, with here and there a high peak towering above the rest. Returning to the public road by a very arduous pathway, we took a friendly leave, and drove on towards the Gap, where we found Brother Z. waiting for us, with a couple whom he had visited. The wife seems to be a follower of the Lamb, and we exhorted the husband to walk with her in the narrow way. With our faces now again towards home, we descended the Flower Gap, justly so called from the laurels and honeysuckles, crowning its brow, and walked down the steep rough road, leading our horses,—with deep, precipitous vallies on both sides of us,—the mountain torrent rushing through the abyss below. Arrived at the foot of the Gap, we stopped for the night at the house of a young married man, while Br. Z. went on, to lodge at his mother's, a widow, belonging to the Baptist Church. The view of the mountains here is very picturesque. Here too the Mormons have been preaching, and pretending to speak in unknown tongues. After family worship, we retired to rest.

(*To be continued.*)

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